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**A POLLOS:**

OR

**THE WAY OF GOD.**

**A PLEA**

**FOR THE RELIGION OF SCRIPTURE.**

**BY**

**A. CLEVELAND COXE.**

“the time ye our ye  
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## PREFACE.

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THIS book is designed to meet wants which are daily making themselves felt more and more imperatively.

We want a clear and candid exhibition of organic Christianity, as opposed to the multiplication of sects among Christians.

We want a view of God's way, which shall do full justice to the exemplary piety and noble achievements of modern "Evangelicals," while suggesting something which they need to know, at least "more perfectly."

We want something to give a deep reality to the present happy condition of our own communion; indicating the common grounds on which, for all practical purposes, the work of Christ may henceforth be presented by us, with one heart and one mind.

We want the simplest Scriptural forms of truths which we hold and teach, instead of mere dogmatic statements; alike for our own edification and for appeals to many candid and earnest-minded brethren, who are seeking to know "the way of God more perfectly."

These are some of the wants which the author has labored to meet, in a spirit of love to all true Christians. He indulges, therefore, a humble trust that the Holy Spirit will awaken many to read what he has written, and will give them grace to follow, in a practical way, what may have been shown, out of Holy Scripture, to be the Way of Go

A. C. C.

SEE HOUSE, BUFFALO, 1873.



2. *Myrica*

*Myrica*

# APOLLOS:

OR

## THE WAY OF GOD.

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### I.—POINTS.

#### 1. THE CAUSE OF CHRIST.

EVERY thoughtful Christian must begin to feel that the actual condition of things among the followers of Christ cannot be reconciled with the Gospel. There is as really need for a great awakening as there was in the days of Wickliffe. The scandals of our times are different from those of the Middle Ages; but I am forced to believe that they are not less hateful to Christ. A fragmentary Christianity; "a house divided against itself"; time, wealth, energy, zeal, immense resources and facilities wasted, by Christians, in contending one with another; innumerable moral evils bred of this state of things—evils which, because of these things, cannot be rebuked, much less corrected: this is a reality which everywhere confronts us. And, correspondingly, what is the case? Missions paralyzed; infidelity rampant; and, after three centuries of boasted "reformation," the greater part of Europe and America still enslaved to the superstitions of the feudal era, and all its demonstrated imposture. Who can doubt, that, if even those Christians of England and America, who profess to believe the Articles of the Christian faith as contained in the Apostles' Creed, could compose their petty differences, and turn their warfare against the foes of truth and righteousness

as the common enemy, who can doubt that in such case a new era would open? Those who love, supremely, the Lord Jesus Christ, and who, in Christ, love all that love their Master; those whose hearts warm toward every sincere believer in the Lamb of God; those who, for the restoration of primitive love and unity, would give up every merely personal and partisan interest—those are the Christians addressed, and let them answer. I ask, how long is this confusion to last? How long, with our Bibles open, are we to go on, rebuked by every page of the New Testament, and by all the words of Jesus, without even a practical desire or prayer for a better state of things?

## 2. THE GREAT EVIL.

In America we see the great scandal which disfigured the Reformation in extreme development. The dissensions of the reformers stopped the progress of reform in the sixteenth century; and here, in America, they are reproduced in such countless forms of mingled truth and error, that unbelief becomes the rational resource of millions, who argue that if truth exists, they have neither the time nor the faculties to discover it, amid so many discordant sounds. Christians see and feel all this; but they take no steps to correct the gigantic evil. They turn "every one to his own way," and are contented to see each his own sect flourish. Nobody mourns, like a Daniel or a Nehemiah, over the broken walls of the temple; over the dust and ashes of the glorious city of God.

Practical atheism is the condition of millions of our people; they live, absolutely, "without God in the world." Let us learn a lesson from poor France; look at Paris at this moment, "without the true God, without a teaching priest, and without law." To such a state of things our great republic is drifting. "A famine of God's Word" is at hand; no famine of the staff of bread is so fatal to a people.

## 3. AN APPEAL.

Wake up, wake up, all believers. Unite for Christ against His enemies. Give no more uncertain sounds. Let there be a return to the unity of the "apostles' fellowship," as well as to the unity of "the apostles' doctrine." If we refuse this call of Providence, let us be sure our common Lord knows how to chastise us with our own backslidings. He will not give us up without medicine. There is much precious faith in the land. Perhaps He will cast us all into a furnace together; He will take away all our dross, and purify all our tin; He will give us "judges as at the first, and counsellors as at the beginning." After that, there will be no more these uncertain sounds. There shall be "one Lord, one faith, one baptism, one fold, and one Shepherd." Meantime, let us live in the constant effort to restore this state of things; in constant prayer for it; and in spite of the hell without, we shall have heaven within. It shall be as when Israel passed through the sea; the waters raging and foaming about them, and threatening to devour them; they marching in one sacramental host, unterrified; with the Ark of the Covenant to lead them, and to preserve them; them "and their offspring with them."

## 4. RESPONSIBILITY.

The time must come when the faithful will look back on the Christianity of our times with not less astonishment than we feel when we reflect on the indifference of mediæval Christians to the enormities of their days. I say, with the deepest solemnity, that the disorders now tolerated and gloried in by Christians called "Evangelical," are not less unscriptural and contrary to the doctrine of Christ than were the abuses which Erasmus ridiculed, and against which Luther sounded his tremendous trumpet. Allow that our scandals are less revolting to enlightenment and to good

taste, than were those of the past; allow this, though after much thought I am not sure that such is the case; still, I say, let us allow it; are we, therefore, less guilty before God than were the Christians of the age which produced Thomas à Kempis, and many other holy examples of true faith? I think not: for those were times which we call "the Dark Ages." They had not Bibles in every house, and at every inn, and at every post-station. What says the Master? "*If ye were blind ye should have no sin: but now ye say, We see; therefore your sin remaineth.*"

We boast of our light, till the boast becomes nauseous. We say, "We see." What, then, is our condition, if we are neglecting the first principles of the Gospel, while we judge and despise those whose darkness was their misfortune, more than it was their fault? Verily, the men of "the Dark Ages" shall rise up in the judgment, and shall condemn us. In their blindness they clung to the doctrine of unity, as they understood it. We, who read the true principles of unity in our Bibles, daily, can only "agree to differ"; nay, we "rejoice in our boastings," while we boast of those divisions which the Holy Ghost has condemned as "carnal," and which are said to breed "confusion and every evil work."

#### 5. LAODICEA.

How patient is our blessed Saviour. It is the good men who do these evil things; it is the true lovers of Jesus who thus wound Him, and tear His mystical body asunder; and who wonder all the while how those Christians of "the Dark Ages" could have been so blind. Alas! let us not "despise others;" we enlightened Christians of the nineteenth century are but Laodiceans, after all. How thankful we are that we are not as were those publicans.

Yes, I believe the Roman antichrist is very visible in the Apocalypse; I have no doubt where the seven-hilled city is to be found on the map; nor have I any doubt that

Laodicea may be found in America, and that the third chapter of the Revelation applies to us as forcibly as anything else in that book applies to popery. St. Paul's Epistle to the Laodiceans is said to be lost. If so, the Saviour supplies, in His own blessed words, no doubt, all and more than had been said by his apostle. There were blessed Christians in Laodicea as there are in America. They had a Church in the house of Nymphas; and Epaphras loved them, and prayed for them as well as for the Colossians, that they might stand "perfect and complete in all the will of God." Their self-sufficiency itself suggests that they had great apparent advantages, and were not without great apparent piety. I am quite sure they were highly "Evangelical," in their own sincere belief; but Jesus wrote to their chief pastor, as follows: "Because thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor and blind, and naked; I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou *mayest* be clothed, and that the shame of thy nakedness do not appear; and *anoint thine eyes with eye-salve that thou mayest see.*"

#### 6. THE MESSAGE.

Some one answers—"Are not these words as applicable to you, Churchmen, as to any of us?" I am deeply sensible that they are so. I am ashamed of myself and of my people that we are so little rich in the gold "tried in the fire" of sacrifice, and of all good and holy works. But what does the Master add? "As many as I love I rebuke and chasten." It was the lukewarm Laodiceans whom He thus rebuked because He loved them; it was at their door that He stood and knocked. I believe our Master and common Redeemer loves all the faithful in America; but I see

abundant reason to believe that He rebukes us, all together, for our Laodicean Christianity ; and that He cries to us all, to "hear what the Spirit saith unto the Churches."

And there is another message to us, which is specially pertinent, in these words: "When, for the time, ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God." How can I doubt it, when I see those who ought to be the teachers of the nation quite indifferent to those first principles as they are connected and classified by St. Paul, in the context ; nay, often pouring contempt upon some of them as of no consequence ; and dismissing all inquiry concerning them, with an intimation of their superiority to such mere "milk for babe." As if the apostle had not declared that, however discreditable the fact, some of the matured Christians of his day had need of just such milk, and "not of strong meat."

#### 7. THE RETORT.

But can it be possible that those eloquent men, and "mighty in the Scriptures" to whom the Christianity of the nation looks up, and who are so full of zeal and faith, and good works ; can it be possible that these need to be instructed in such things ? "And who are you," says one to the writer, "that you should venture thus to hint of men so 'mighty in the Scriptures' that they have yet to learn 'which be the first principles of the oracles of God' ?" The question is meant to be a withering one ; and I feel, in all its severity, the implication that one should be very sure before he answers with anything but an apology. But I am sure ; because it is easy to be sure as to a matter of fact. I am sure of the fact that certain Scriptures are as generally neglected by the popular religionists of this country as were others by the clergy of the Middle Ages. Wonder not at them ; let us wonder rather at ourselves. If I do not, before I get through, prove

what I affirm, then I invoke upon my work the derision of mankind. I undertake to "bring forth things new and old"; and to show that they are neglected, and obstinately ignored by the men of this generation. I have long looked at them, and pondered them, and marvelled that no good man rises to put them together and to call attention to them. At last "the fire kindles, and I speak." Somebody must break the stolid apathy of the times on this behalf. God grant that mightier voices may follow. I speak boldly, however, because I speak for God; and I speak nothing but what I shall draw from His Holy Word. May He save me from any mistake and from all confidence, save that which His Holy Word inspires.

#### 8. AQUILA, THE TENT-MAKER.

"But who are you that you should venture to speak thus to men 'mighty in the Scriptures'?" That is the inquiry that many such men might push against me, and I can only answer that, for the time, I am such a one as Aquila, the tent-maker, of whom we read in the Acts of the Apostles. He was a very humble Christian; and he knew a very mighty preacher, to whom he ventured to speak, as I have done, to some of the eloquent and mighty Scripture preachers of my country. If I do not prove that there is a "way of God" which they need to know "more perfectly," then let my presumption be punished as it merits to be. I make the venture in all faith; one must sometimes dare to do what he trembles to do, if God has shown him the truth of which others stand in need. As He is my witness, I speak because I cannot hold my peace while the Christianity of my country presents the sickening spectacle which it actually does; and because I love the followers of Christ too well not to conjure them, for the common faith and for our common Lord, to hearken to His own agonizing prayer "that we may all be one."



## 9. A TRUCE OF GOD.

What I propose is not that you should come to me ; not that I should go over to you ; but that we should proclaim a truce, and all together consent to study and to discuss, like Christians, " what are the first principles of the oracles of God." I am tired of the stale word-fights of centuries ; I have no taste for controversies, involving old grudges and issues of the dead past. I know nothing more distasteful than the endless changes rung upon the words " bishops, priests, and deacons," and the discussions thereon, which have filled so many books. Not even the droning, dreary debate about the measure of water involved in the word *baptize* is more unutterably sickening to my soul. If the things about which I write have not a "length and depth, and breadth and height," beyond all this, I shall, indeed, "speak as a fool." It is the conviction that something new and fresh may be presented, out of God's own Word, that impels me to speak ; for the broad subject which I would bring before my brethren is that of the family of Christ in its organic forms and features ; and I would view it, freed entirely from all colorings of historic and controversial theology, in the simple light which is shed upon it by Holy Scripture.

## 10. DUALITY.

A scientific writer lately addressed his audience nearly as follows : " Here your tolerance will be needed. It is hardly possible to state any truth, strongly, without apparent injury to some other truth. In the circumstances the proper course appears to be *to state both truths strongly*, and to allow each its fair share in the formation of the convictions resulting. For truth is often of a *dual character*, taking the form of a magnet with two poles, and many of the differences which agitate the thinking part of mankind

are to be traced to the exclusiveness with which different parties affirm, each his own half of the duality, forgetting the other half. To hear both sides requires patience. It implies a resolution to suppress indignation if the half statement should clash with our convictions, and not to suffer ourselves to be unduly elated if the half-truth should happen to confirm them. It implies a determination to wait calmly for the statement of the whole matter before we pronounce judgment."

Now I come with half-truths, which are not thought of by many of my pious countrymen, and I propose to join them to the half-truths which are almost universally accepted by them, and which are mistaken for integers. I bespeak, then, calmness, patience, and toleration, and I think I shall show that the two halves united, present a perfection and beauty which proves that they were not meant to be put asunder. This whole truth is "the way of God," which I would venture to present "more perfectly" to many brethren, than it seems thus far to have been conceived of by them. And I do so, not doubting that in turn they have much to impart to me which it will do me good to learn of them. Oh! how many good and true men, in our country, are "mighty in the Scriptures," and full of generous and noble zeal for Christ, who yet might learn, by giving and receiving freely one of another, to know more perfectly "the way of God." We need conference, not controversy, if we would be fitted, by united action, to impress deep upon the popular mind and heart those convictions by which man's true life is made; convictions which our people require more fully and practically to know and to feel; convictions of which no nation has greater need than ours, but which are almost entirely unrepresented in their completeness, to the popular mind and conscience in America.

## 11. THE IDEA.

This is, then, the seminal idea: That *there is a way of God*; not a dozen ways, not five score; but one way of God, called, therefore, "*the way of God*," and that this way needs to be known and preached more perfectly, in divers respects, by most of the eloquent and mighty men I refer to. The devil is very active, and his friends are very numerous, and he works them hard. Apollos, in our days, stands in his pulpit and is very fervent, but he "beats the air," in spite of all his eloquence and might. For, lo! the heathen walk on still in darkness; the foundations of the earth are out of course; the divisions of Christians multiply, and God's name continually is blasphemed. Yet Apollos, as we see him now, will not admit that anybody can teach him "the way of God more perfectly." Apollos, sitting at the feet of the tent-makers, is not a vision of the nineteenth century.

But there was such a vision in the first century, and the Holy Ghost has put it into the Scriptures for our learning. Here it is:

A certain Jew, named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus.

This man was instructed in the way of the Lord: and being fervent in the spirit, he spake and taught, diligently, the things of the Lord, knowing only the baptism of John.

And he began to speak boldly, in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

Here we learn, according to the exact words of the Greek, that Apollos was a mere "*Catechumen* in the way of the Lord," though he was "mighty in the Scriptures." The two things, then, may coexist. Even with the New Testament in their hands men may be mighty, merely in their partial views of it, through ignorance of some things which Aquila might teach. This is a very important truth

as bearing on the condition of many "Evangelical Christians," in Europe and America. Their knowledge of the Scriptures is such as seems to reduce to an absurdity the suggestion that there is yet a way of the Lord which they very imperfectly comprehend. The very idea is resented: yet it may be so.

## 12. THE PORTRAIT.

The more I look at this Scripture portrait of Apollos, the more I see in it. It is a sublime example of the spirit we all need to learn in these days. John Baptist had taught him; he had mingled in those crowds amid the reeds and rushes of the Jordan, and there the new Elijah had baptized him with the baptism of repentance, and told him to believe on the Lamb of God whose kingdom was at hand, and in the Holy Ghost about to be given. How happened this Hellenistic youth to be in Jewry just at that time? Doubtless he came up to a Passover, as did Simon the Cyrenian, somewhat later. He was probably a descendant of those Jews whom Philip's son had carried captive and planted in Egypt—"A Jew of Alexandria." There he had learned the Greek Scriptures; but he had learned how to understand them from one who was the greatest born of women, saving always the Blessed Seed; who was "a burning and a shining light," though he called himself only a voice—"the voice of one crying in the wilderness"—the voice of a herald before the king; the light of the Morning Star before the Sun of Righteousness.

"An eloquent man and mighty in the Scriptures," and "instructed in the way of the Lord," and "teaching diligently the things of the Lord," and also "speaking boldly in the synagogue," and yet, to finish the picture, "sitting to learn the way of God more perfectly" from Aquila and Priscilla, the tent-makers.

## 13. HUMILITY.

Now, to see Aquila and Priscilla, the tent-makers, sitting at the feet of Apollos the Eloquent, is all very beautiful and natural; but here we see something more marvellous. The conditions are just reversed, and here is Apollos sitting at the feet of these tent-makers—one of them a woman. Strange to say, they have “taken him *unto them*,” for so it reads. His eloquence and power have not been used to draw disciples unto himself. Like the Baptist, he was no sectary, though soon after, many wished to be called by his name. He preferred to “decrease,” and to let the increase be Christ’s only.

It seems strange, but these tent-makers are “expounding *unto him* the way of God”; and stranger still, “more perfectly.”

Here we see the opposite of the sect-spirit—humility in all its glory. It is not the eloquent man, nor the philosopher, nor merely the fervent man and the heroic antagonist of unbelief in the synagogues; it is Apollos, the humble, the true follower of the Meek and Lowly; Apollos, the example, because so like the grand Exemplar. He is actually becoming a disciple of those tent-makers. Aquila may be something aquiline in spirit, as well as in feature, but Sister Priscilla is but a Christian woman; I suppose somewhat like unto “Grandmother Lois and Mother Eunice,” of whom we read elsewhere. These taught only child Timothy, but Sister Priscilla is actually teaching all about the “more excellent way,” to one so truly great as this Apollos; the eloquent, the mighty in the Scriptures.

## 14. HOW IT CAME.

I can account for this sublime humility in two ways. In part it was because he was the disciple of John; of him who said, “I must decrease”; of him who said, “The

latchet of whose shoes I am not worthy to stoop down and unloose." Apollos knew so much of the New Testament at least. The humility of that marvellous John Baptist had been imitated by his disciple. And, then, besides, there was a second reason for his humility. God's spirit had wrought in him more than he knew. Hence, he was *practically*, and therefore *absolutely*—not comparatively—just this, "mighty in the Scriptures." What a glory for any man! Timothy knew the Holy Scriptures from a child, and this was most blessed. The same Scriptures made a little child of Apollos. And from this practical knowledge came his might; the power to make others know, and understand, and love them. The Spirit of Understanding was to him also the Spirit of Might. And, then, he knew *the Scriptures*: not Moses, not the Psalms, not the Prophets only, but the whole Canon of the Old Testament, in which he that is *mighty* discerns the New. No doubt he saw the Gospel in the Law; and in the Prophets he had discerned the one "mighty to save," the suffering High Priest of Isaiah's awful portraiture—"the Lamb led to the slaughter," and the "Sprinkler of many nations." The two tent-makers listened to him in the synagogue—that eloquent Apollos. They "heard him," it seems; and it turns out that they heard him not with that man-worship and unfaithfulness to truth with which many now hear eloquent preachers. They were discriminating, apostolic, Catholic Christians. They saw and felt all that he was; yet, strange to say, simple folk, they were consistent Church people; they also felt very deeply something that he was not. "Take heed *what* ye hear," said the Master; and also, "take heed how ye hear."

#### 15. NOT THE POINT.

I am not finding fault with any of our good and great men. I am only trying to put my idea before others, which is, that the practical men and women who hear preaching,

in this age, feel that Christ is not getting all the glory, nor yet all the fruits of preaching; they feel that the eloquence and the might of such preachers needs to be made perfect in some way. And if they might speak to one and all just what is in their mind—nay, if they could put to themselves, clearly, what they feel within them, it would begin with words like these, learned somewhere from St. Paul: "Surely there is a way of God. How comes it ye do not all 'speak the same thing,' and 'strive together for the faith of the Gospel'?" More or less imperfectly ye teach the way of the Lord, while ye fail to rebuke, day and night, the crying sin of the times, and to set about learning its cure. "Is Christ divided?" Tent-makers, and all common folk, see that popular preaching, as a whole, leads to the conclusion that He is divided; "wounded in the house of His friends." But then, if one is an Apollos in other respects, it is very pleasant, perhaps, to hear men say, "I am of Apollos." Poor human nature.

#### 16. COMING TO THE POINT.

I propose to examine the story of Apollos, to see if I can find out what it was that the mighty and the eloquent condescended to learn from the tent-makers: those plain people who had one or two ideas beyond what Apollos preached, though so much inferior to him, and so much less mighty in the Scriptures, in other respects. One wonders what they could say. Nothing more is said of their teaching, as to what and how they taught "more perfectly." But, if we read on, we shall perhaps learn what they must have said, because we find their instructor—yea, their "father in Christ"—coming to Ephesus and finding there twelve others, in exactly the same case with Apollos, whom he took in hand for a similar purpose, and taught them also the way of God more perfectly.

Here is an instance of that wonderful condensation for

which Holy Scripture is so remarkable. The mention of what Aquila and Priscilla did introduces a general subject, which is *immediately* unfolded by implication; for immediately we are told what St. Paul did in such cases. The inference is that Aquila and Priscilla taught what their master taught; but Aquila and Priscilla were but private Christians, and could not publicly minister. The whole story comes out in what St. Paul did, as well as taught, in such a case; therefore the private Christians are not followed further, but the whole story is handed over to the inference forced upon us by what happened under the ministry of St. Paul. We are led to infer that Aquila and Priscilla induced Apollos to practise precisely what St. Paul *absolutely* enjoined upon others. We have, in the whole story, the law of Christ in such cases, and we have in Apollos an illustrious example of submission to that law. We have the general inference, also, that no servant of Christ, however eloquent or mighty in the Scriptures, is excusable for refusing light upon matters of duty, or justifiable for non-compliance, however humbling the process.

#### 17. REACHING THE POINT.

The case was, *Imperfect knowledge of the way of the Lord*, in connection with amazing knowledge of the Scriptures, great faith and zeal, and fervent piety, all combined with extraordinary power in winning others to like precious faith. In our times it is not allowed, practically, that such examples exist. Men who teach the most opposite things are made "Doctors of Divinity," by the same university, and yet to none of them is supposed to apply the admonition, "When, for the time ye ought to be *doctors*, ye have need that one should teach you elementary truths of the oracles of God." This must be so; for though they all preach Christ, they do not all know or teach the same "way of God." Some of them would deny that there is



any "way of God" beyond that practical piety which Apollos certainly understood before Aquila and Priscilla met him. Also, in these days, these two ideas seem not to be entertained, nor even admitted, by any of the leaders of popular thought: (1) that an imperfect Christianity is the common Christianity with which we are brought into contact; (2) that we need to know, and may, if we choose, find out the way of God more perfectly. A whole Gospel is the inheritance of the saints; but neither saints nor sinners are presented with it, anywhere. Christ is divided, in a certain sense, and in that sense we are permitted to receive Him only in part. If the saints are the worse for this, no marvel that so many sinners utterly refuse Christ. They are waiting to see "the one Lord, the one faith, the one baptism." Till believers are all one, the world will not be converted; the world will not "believe that the Father sent the Son."

#### 18. A POINT BESIDES.

Apollos, then, teaches us the grand lesson for the times. Let those who know Christ and the Scriptures, who are mighty and eloquent, condescend, as He did, to the intimation that perhaps they may know the way of God but imperfectly. Let them humble themselves to receive this intimation from any one who can distinctly, out of the Scriptures, set forth neglected and imperfectly accepted truth. I am going to begin with Scripture, to continue with Scripture, to end with Scripture—with the Scripture that never ends, the everlasting Gospel. Only, seeing I live in times that are intolerant of close, didactic argument, I propose not to sermonize, but to indulge in table-talk. Perhaps I may get the ear of many, by a conversational tone and argument, who would not let me preach to them. I recognize my times. It is the age of journalism, and he that cannot condescend to write, and to write what people may read easily, may rival Demosthenes, perhaps, in his

periods, but he must consent to declaim, like him, to the wild waves of the sea; or, more practically, to empty pews and benches. The grave old Fathers did not all die of dignity; even in the times of the Arians some of them could argue merrily. I, therefore, am content to weave Cilician hair-cloth for the time, and to talk like Aquila, the tent-maker.

I trust some gloriously-gifted Apollos will condescend to learn from me one or two ideas, and will be favored of God to take them up and urge them forward in the minds and hearts of this generation. Christians, now-a-days, all claim to be Bible-Christians; and I am very glad of it. To the Bible only do I now refer them. "Dost thou appeal unto *Scripture*, unto Scripture shalt thou go."

## II.—ELEMENTS.

### 1. POSITION DEFINED.

BEFORE I take another step, let me define my position. For the purposes of this reviewal of sundry neglected Scriptures, I wish to be understood as occupying absolutely the position of a Primitive Christian. For the time, I am not an Anglican, but am supposed to allow that the Anglican Church, and the Churches in her Communion, may be very faulty, very imperfect, very lukewarm, very much in need of reformation and revival. I do not wish to conceal the fact that I, myself, belong to that Communion, but I must not be regarded as designing to present it as a model for all Christians to follow. For my present purposes, I may admit much that her enemies might say against our Church. I cheerfully admit the precious faith of other Communions, and the noble examples they set us of fruitfulness in good works. I disclaim the Laodicean self-complacency which Christ hates; I am ready to gather new ideas, if I meet them anywhere in my inquiries. I only assert this as a fact, viz., that as a Primitive Christian, that is a Scriptural Christian, and that is a Catholic Christian, I can adhere to the Communion in which I am placed, with a good conscience. If, in my inquiries, I come to any Scriptural principle which is inconsistent with my practical position, I will either set myself to reform it, or I will put myself where I can serve Christ better. That is to say, (1) if I meet with Scripture principles that are *organic*, and

which conflict with my position in this Communion, I will go elsewhere, provided I can find a Communion more entirely Scriptural; or if (2) I meet with merely *functional* difficulties, those I will strive to reform, in so far as my vocation and ministry permit. This is what I consider the duty of all Christians in the present condition of Christendom. For, if we would begin by admitting that there is a "way of God," and would all agree to labor to bring up ourselves, or our divers Communions, or both, to this one standard, then, sooner or later, the Holy Spirit working with us, we should all find ourselves approaching some common standard; and, meanwhile, though we may never see primitive Christianity restored, we should ourselves be imbued with its spirit, and satisfied with the blessed rewards of a peace-making heart and life. In return, then, for what I promise to do, on this principle, I desire to elicit from others equivalent propositions. And, as I proceed, I shall be glad to receive from any brother Apollos such Scriptural light as I am trying, in the spirit of Aquila, to afford to others.

## 2. A HALF TRUTH.

The question now presents itself, What was there that Apollos required to be taught? He was a believer, a penitent, a converted sinner,—a saint in fact, in faith a strong man, a great runner, a great wrestler, and "mighty in the Scriptures." I am quite sure nine tenths of American Christians, perhaps of English Christians, certainly of German and Swiss Evangelicals, would ask, What more do you want? "His heart is all right," they would answer; "the rest is of no consequence whatever." Any religionist of our days, no matter how utterly erroneous his system of belief—an unbaptized Quaker, a creedless Unitarian—if he can furnish half the evidence of being right, in the sight of God, which is recorded concerning this disciple of the

Baptist—yes, and even though it is certain he cannot—is left there where he is, by universal consent.

“Knowing only the baptism of John,” says the Scripture. But, this record is itself a superfluity, if popular views be the true Gospel. Who cares about his baptism? That is immaterial, says one. If John baptized him, says another, he was *dipped*, at all events, and that’s the great point. But, what John’s relations were to Christ, and what His disciples had yet to learn, they care little to inquire. “His heart is right—what more do you want?” is the cant of the day. It never occurs to anybody to “teach him the way of God more perfectly.” If it should occur to somebody, and if any Aquila or Priscilla should undertake to do it, this sweet, heavenly charity is rebuked as bigotry. What uncharitable, bigoted, conceited creatures those were, to presume to suggest that the Rev. Apollos Alexandrine might possibly be taught “the way of the Lord *more perfectly*.” And by such as they!

The half Christianity of our day never gets any further than this: its bare idea is, if one can get to heaven with such an imperfect Gospel as he may possess, what need of more perfect knowledge? If it be possible for a soul to be saved without being baptized with water, then why should I be baptized? or why should I plague my Quaker friend about it, seeing he does not attach any importance to it? This is the common-consent Christianity of our day.

### 3. A SECOND HALF.

And this they willingly are ignorant of: that there is another half of Christianity which has respect to other souls than one’s own, and to unborn generations. The Gospel has not done its work in getting *you* and *me* to heaven: there are yet millions to be saved besides us; ages to come must be provided for. The Gospel, therefore, does not contemplate a believer as “living to himself, or dying

to himself." The Gospel is not a philosophy, nor an idea, nor a doctrine, nor a book, nor a head without a body. The Gospel is the entire Christ, the Head and the Body; and the incorporation of all believers, as His visible body, is part of the Gospel. If you believe, your faith must not be kept for yourself alone, you must be so incorporated with Christ as to make part of the continuous life and labor of His visible body. You *are* your brother's keeper, and you must let Christ economize you, *in His own way*, for carrying on His own work, so that the promise may be to you, and to your children after you, and to as many as the Lord our God shall call. I do not deny, nor do I doubt in the least, that God may save your individual soul in the state in which Apollos was found by Aquila and his spouse. I do say that unless you "gather with Christ, you scatter;" I do say that you may be saved, "so as by fire," your work being lost, and perhaps worse than lost. There is something, then, in a whole Christ which this generation sees not.

#### 4. ALL THINGS DOUBLE.

It is a principle which runs through nature; it is illustrated in everything "whose seed is in itself." See, here is a fine animal or a fine plant, a bull, a peach-tree, a vine. Two ideas are in its nature: (1) its immediate, individual being; (2) its relations to continuous life. The beef can be fitted for every use of a beef, under the first idea, even when deprived of faculties which belong to the second idea. So the plant. "Let us eat the peach, or the grape; that's all they are made for," says one. "I beg pardon," let me reply. "You overlook the seminal idea altogether. I wish to save the peach-stone, the grape-seed, because I would plant an orchard, a vineyard, that others also may eat and be satisfied when I am gone. I would provide for my children also."

Here are eggs. "They were made for food; that's all they are good for; let me eat them," says one. I answer: "No, these eggs are meant for hatching; it is important that there should be more eggs. A single meal may be all you crave, but I must provide for others, and for the ever-recurring wants of a household."

#### 5. ANOTHER ILLUSTRATION.

The case is still better illustrated by a bushel of wheat. "Let me have it," says your nineteenth-century man. "I will turn it into bread; that's all it is good for." We interpose and plead for seed-wheat. "Poor fool!" he cries out, "you are pleading for *husks and bran*. I would grind and bolt it, and turn it into bread. I would feed the people at once; you are concerned about something that is not bread." All this takes with the popular mind: it sounds very fine.

I simply contend that here are the two ideas: (1) if you are personally, and for the moment, to be fed, you are wise to turn the wheat into bread as soon as you can; (2) but, if lasting interests and the bread of millions yet unborn are to be respected, it is wisdom to save a portion for seed-wheat, and to remember that even its husk or bran, the mere envelope of the seminal principle, is essential to its being sown and supplying bread for future use.

#### 6. THE SEMINAL GOSPEL.

(1) "Seed for the sower. (2) Bread for the eater." Here is the entire Gospel. But, I say, the nineteenth-century Gospel is a half idea, only. Bread, bread, bread! Yes, nothing can be better; but "seed, seed, seed!" just now is the great want, to the end that the whole world may "eat and be satisfied;" to the end that the Bread of Life may be ministered unto all men. We shall see that this twofold idea must have been in substance presented to

Apollos; that the seminal and corporate views of Christ's way were both parts of the way made perfect. An imperfect Gospel might have sufficed to save the soul of Apollos, and of some that heard him; but the Divine plan for the preservation and propagation of the entire Gospel, and for the ultimate evangelization of the whole world, must have been defeated, had not St. Paul and his disciples insisted on teaching him and others the way of the Lord more perfectly. Even as it was, this brilliant Apollos came near being exalted into the head of a sect. He was made, against his will, the central idea of a party, or a school. They began to say, "I am of Apollos," and St. Paul was forced to nip this idea in the bud with his indignant protest, "Is Christ divided?" Such was the fundamental, vitalizing principle of entire unity, which the Holy Ghost taught, by the great Apostle.

#### 7. CONSEQUENCES.

As soon as Apollos had learned this way, he was "disposed to go to Achaia," that is to Corinth, where the Church was more perfectly organized than at Ephesus; where Sosthenes and probably Timothy and Silas were baptizing, and ordering the Churches, and where we must infer he lost no time in being baptized with Christ's baptism. There he was probably ordained, and there he watered abundantly what St. Paul had planted. If in this, we seem to take for granted any important step, we propose afterward to show that nothing less can be inferred, unless we violate Scriptural principles, plainly laid down.

While he was at Corinth, St. Paul reached Ephesus once more, according to his promise, to confirm and settle its Church. Here Timothy and others seem to have rejoined him, after a time; here he heard from Aquila and Priscilla all about Apollos; and here they seem to have brought to



him twelve others, "certain disciples," with an intimation that they also needed to be taught the way of God more perfectly. The rest of this history is very instructive to us nineteenth-century Gospellers.

#### 8. CATECHISING.

These twelve were disciples; they were penitents; they were believers;—what would you have more? After the preaching of Apollos, it is inconceivable that these *disciples* were ignorant of the Scriptures; no doubt they were already accepted of God, as Cornelius was when he learned more perfect lessons from St. Peter. For Cornelius furnishes another case in point: he had been accepted, in Noah's covenant; like Job; but it was his duty and interest to "put on Christ" in baptism, and to be made a member of the visible Church.

St. Paul seems to have had a certain way of beginning with new disciples. Whether owing to what he had heard of Apollos or not, he catechises them as to something, which possibly remained to be done. He asks: "Have ye received the HOLY GHOST since ye believed?" Mark this question: *since ye believed*. Nobody can believe without the Spirit's influences; but there is a *subsequent gift of the Spirit* which disciples are expected to receive. I do not think this idea is very prominent in the minds of the moderns, though John Wesley talked powerfully of "the second grace." I shall presently show some reasons for my idea that in this he should be imitated.

#### 9. ANSWERING.

If the question is remarkable, the answer is hardly less so; they said: "We have not so much as heard whether there be any Holy Ghost." What kind of disciples were these?

If the besieged Parisians now, while I write, should be asked by some one in authority: "Have you received your rations since you gave in your names?" nobody would misunderstand the implication of the question. Nor would the reply be misunderstood, should they say: "We have not even heard whether there be any rations." This does not imply that they knew nothing of food and drink; but only that they knew nothing of supplies furnished or to be had, on any conditions.

I accept three explanations of the answer, as probably correct. All three may be harmonized, and hence are to be preferred to any single one. They meant, (1) whether *the Holy Ghost* imparted Himself in any personal way; (2) they meant, whether *any particular gifts of the Holy Ghost* were imparted to private disciples; (3) they meant, whether *that fiery baptism of the Holy Spirit, promised by the Baptist*, had been expressly fulfilled. But, the plain Christian record seems designed to startle, and to introduce us to the real importance of St. Paul's inquiry. It suggests, also, the vast importance of the instrumentality which he soon showed to have been given to the Christian Church, for the express purpose of introducing each disciple to the personality and power of the HOLY SPIRIT, as the Sanctifier and Life-Giver. That gift is so essential to the individual and collective life of Christians, that the Redeemer himself declared His going away expedient for us, in order that another Comforter should come. The Christian Dispensation, then, is the Dispensation of that "other Comforter" or Advocate. Compare the prominence of this truth, in the acts and writings of the Apostles, with the low place assigned to it by popular systems.

#### 10. A PLAIN QUESTION.

St. Paul's next words are full of implication,—“Unto what then were ye baptized?” I have already noted that,  
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in our days, this inquiry would not so suggest itself to "evangelical" Christians. It is a superfluous question, "if the heart is right," according to popular views. Let such a question be asked by a poor "formalist," the answer would be, "Why don't you inquire *how we feel?* We don't think baptism of any consequence at all." This reply would be applauded, and hundreds of professed ministers of Christ would say: "Very well; St. Paul was not sent to baptize, but to preach the Gospel; and I can't insist upon it, as of any great consequence, if the heart is only right." This is no imaginary case. I have known of instances like this, and worse. I have known persons who replied: "I believe in *spiritual* baptism, and I do not want any other baptism than that." I have known such persons accepted as sufficient Christians, without any intimation that they needed to know the way of God more perfectly.

In repeated instances, when about to administer confirmation to pious persons, who had been for years *communicants* in most respectable Christian denominations, I have discovered that they were never baptized at all. Such persons had been assured, in their former persuasions, that a public profession was all that could be required of a converted and believing soul. I have also known of Christian baptism being so slighted by a prominent divine, and a believer in its Scriptural character, that he professed himself "willing to baptize the same person a dozen times, if he should ask it."

St. Paul, careful as he was to let his attendant ministers do the baptizing, *lest any should say that he baptized into Paul*, and in view of the fact that he was the exceptional Apostle to whom Christ had not expressly said, *Go ye and baptize*; St. Paul inquires at once about their baptism. They professed themselves disciples; but *disciples* are made in baptism, according to those words of Christ: "Go ye, disciple all nations, baptizing them." Hence, "Unto what then were ye, disciples, baptized?"

Here are, also, at least two explanations to be harmonized; neither requires the rejection of the other: (1) Baptism itself is the work of the Holy Spirit, for "by one Spirit are we all baptized into one body;" water is only the external sign of this spiritual work. (2) The Holy Ghost, by Christ's command, is to be expressly named in baptism; hence, to be baptized in the name of the Lord Jesus, must mean in the Trinal name, which Jesus expressly gave for that purpose.

So St. Paul's question would have this double force: (1) If you are *disciples* you must surely have been baptized by the Spirit; and, also, (2) you must have heard the name of the Spirit and must have known that to be "begotten of water and the Spirit" is the beginning of the Christian life.

#### 11. JOHNIANS.

But they answered, "Unto John's baptism." Oh, that alters the case; John's baptism was not Christian baptism at all. It was a preface to it; it was the seal of acceptance and forgiveness of sins, and of a title to a subsequent outpouring of the Spirit; but John Baptist was but a prophet of the Old Testament; he, like Moses, saw a kingdom at hand which he never entered on earth; "the least in the kingdom of Heaven was greater than he." Aquila and Priscilla were greater than Apollos, his noblest follower, till he had been baptized into Christ. John's ministry had accomplished its purpose; he had decreased and passed away; they must not be Johnians, but Christians. All this was embraced in the answer of St. Paul, "John verily baptized with the baptism of repentance, saying unto the people that they should believe on Him which should come after him, that is, on Christ Jesus." So St. Paul expounds the Baptist's own words, which St. Mark thus records: "There cometh one mightier than I after me, the latchet of

whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but He shall baptize you with the Holy Ghost."

#### 12. CHRISTIANS.

We know now just where these twelve Johnians stood. They stood where modern "evangelicalism" would have left them standing. Why not? They were "converted men;" they were believers; they were, according to their degree, "mighty in the Scriptures;" they were disciples and lovers of Jesus: what more would you have? Let St. Paul and the inspired oracles reply: "When they heard this, they were baptized in the name of the Lord Jesus." So the Johnians became Christians. But note: St. Paul seems not to have administered the baptism, even in this case; one of his attendant ministers, or, possibly, one of the elders of Ephesus, did. Now, then, they were Christians; they had reached the point where the Apostle had originally supposed them to stand, and where his first question had been designed to reach them. You are now *disciples*, and I go back to my original inquiry, "Have ye received the Holy Ghost *since ye believed?*" We shall see that this inquiry has reference to a second gift, and to a seal: to a covenant, and an ordinance.

#### 13. APOSTOLIC UNITY.

Here comes into view, not a single case, but a system of cases in the Scripture history; not one text, but a whole system of texts. They must be examined together if we would get any definite idea of the unity and completeness of the Gospel as it was delivered by the Apostles, complete in its ordinances and institutions, as well as in its doctrines. If any man believes that "God is not the author of confusion;" if any man believes that the "customs of the

Churches of God" were a rule to settle all contentions; if any man accepts the force of St. Paul's words, "I praise you that ye keep the ordinances as I delivered them to you;" if any man accepts the force of such words as these, viz., (1) "Withdraw yourselves from every brother that *walketh disorderly* and not after the tradition which he received of us;" and, (2) "If any man obey not your word by this epistle, note that man and have no company with him, that he may be ashamed;" or, again, (3) in the same Epistle, so strongly does he *insist* on this, "Hold the traditions which ye have been taught, whether by word or our epistle:" I say, if any man accepts the plain sense of these Scriptures, which are only a few out of many to the same effect, then he must accept also this position, viz., that there was a system of Christian institutions delivered to the primitive faithful, which every Christian was bound to obey; and that, in keeping up these institutions, the order and unity of the Christian army consisted. So that, although a soul might be saved in ignorance of them, the preservation, propagation, and triumph of the Gospel depended on their enforcement and observance.

#### 14. THE TWO HALVES.

In short, there is a Way of God as well as a Word of God; and if there are truths that are not the foundation and essence of the Gospel, they may be nevertheless *essential to its perpetuation*. Just so the fruit of certain plants sustains our life, while their hard or bitter seed is all-important that others also may eat and that the like may be disseminated through the world. "Seed for the sower" must be, if we would have "bread for the eater." But this is the principle in religion which one can hardly maintain in our day without being reputed a formalist. "You are crying up mere chaff," they say; "we care for nothing but bread."

## 15. THE WAY.

We have reached this point, then, that *there is a System underlying all the teachings and doings of the Apostles*. There is a Way of God. What one Apostle enjoined by the Holy Ghost another Apostle elsewhere enjoined in like manner. The Acts of the Apostles are the Apostolic Constitutions. Their acts were not the hap-hazard expedients of the moment, as they are too commonly assumed to be, in the ordinary comments of Apollos the Modern,—that is, of many able popular preachers of Christ. Hence, if we can pick out an entire harmony of their acts, which meets all the conditions, and exhibits such a system, we are probably correct in our view of the facts. On the other hand, he who runs off with a single case, and treats it independently of the rest of Scripture, may set up almost any theory of Gospel ordinances, or he may conclude that none of them has any force for us. This latter course introduces—it has introduced in America—the chaos of sects. This chaotic Christianity destroys itself; it cannot but perish, giving comparative victory to any organic enemy. Hence it is a course which refutes itself and demonstrates the wisdom of God in providing certain definite laws for His Church, all of which may be found in His Holy Word. At least, they may be plainly inferred from what is therein.

## 16. THE SECOND STEP.

Let us go back a little. “Have ye received the Holy Ghost *since ye believed?*” This reminds us of the texts: “He giveth more grace,” and “Of His fulness have we all received, and grace upon grace.” After baptism, and after *the first grace*, there was a certain *second* covenant, and a reception of the Holy Ghost, which St. Paul regarded as important to believers. When these Johnians had become

visibly Christians, had "put on Christ," and "*when Paul had laid his hands on them, the Holy Ghost came on them.*" So, of old, before such gifts were common to all, we read that "Joshua was full of the Spirit of Wisdom, for Moses had laid his hands upon him."

Yes, but how could it be *certain* that the laying on of hands was a means of grace and of receiving the Holy Ghost? Obviously, *in the beginning of the Gospel*, some external evidence of the power of such an ordinance was desirable, if not necessary. Lest it should be denied that any grace was given in this way, therefore, temporarily, "They spake with tongues and prophesied." Extraordinary gifts were a sign to non-believers that the ordinary gifts of the Spirit had been received.

#### 17. A DOUBT SETTLED.

"Yes," says Apollos the Modern, "but you are begging the point. I affirm," he adds, "that the only reception of the Holy Ghost, about which the Apostle made his earnest inquiry, was merely the reception of these miraculous powers."

It is not at first so clear that this Apollos Non-Priscus is wrong. It must be candidly confessed that it is not evident, *from this single case*, that such is not the import of the entire story.

Let us first turn, however, to the Apostle's testimony as to tongues and prophesyings of this particular sort. In his first Epistle to the Corinthians, in the twelfth and the two following chapters, he does not seem to make much of such gifts. He shows that they were a sign to *unbelievers*; they proved that something real attends the ordinances. He dwells on their temporary and evanescent uses in the Church, and their too-ready abuses; and he shows "a more excellent way" in expounding Divine love.



Is it conceivable, then, that St. Paul's first inquiry for the welfare of the souls of recent converts at Ephesus, should respect merely these outward *signs*, which some might exhibit, and which others might not possess, and which were purely incidental and non-essential to spiritual life? When he asked, "Have ye received the Holy Ghost?" could he have been such a *carnalist* as to ask merely for these external *signs*, instead of inquiring for the power of the Spirit in the inward essential life of the converts? the "more excellent way," the fire of love which is preliminary to that *growth in grace*, which was always St. Paul's first matter of anxiety for his converts? How much more consistent is another view. He found them, as he supposed, baptized disciples of Christ; he wished to know whether they were in progressive sanctification of the Spirit. He found that they had never been admitted to the seal of *Sanctification*; he laid his hands on them, and they received it; and now he could require them to abound in the Spirit more and more.

#### 18. THE SEAL.

"Nay," says Apollos the Modern, "for you introduce a new word; this word *seal* begs the whole question; the story tells us nothing about that, nor does it hint that St. Paul based upon it any appeal to the Ephesians to grow in grace."

Again, this seems a forcible objection, as it is doubtless an honest one.

But, St. Paul's earlier exhortations to the Ephesians may be gathered from his Epistle to that Church. He wrote it a few years after, and there we find just what our Modern Apollos thought I had no right to say: "In whom, *after that ye believed*, ye were *sealed* with that Holy Spirit of promise." Again, he says: "Grieve not the Holy Spirit of

God, whereby *ye are sealed.*" Here he refers to a sealing of the disciples, *after they had believed*, answering expressly to his question at Ephesus, "Have ye received the Holy Ghost *since ye believed?*" Answering also to the historic fact that they had received the Holy Ghost by the laying on of hands. It is impossible to believe that what St. Paul required, of the twelve Johnians, was any more or less than he required of all who came to Christ; to whom therefore, in common, he could say, "Ye were *sealed.*"

Now, if St. Paul required this, so did all the Apostles; for is it possible to credit that what the Apostle Paul taught to be necessary, would have been overturned by another Apostle, as not of any importance? Was the inspiring Spirit the "author of confusion," or of order, "in all the Churches?" It is not possible for any logical believer to get rid of this fact, viz., that there is "a way of God," including seals and sacraments, which was everywhere taught in harmony, by the Apostles, because they acted under the inspiration of the One Spirit, and hence taught "One Faith and One Baptism."

#### 19. ITS UTILITY.

Our Lord's remarkable promise of the Comforter, as of more importance to the Church than His own visible presence; this, and the Acts of the Apostles viewed as the "Gospel of the Holy Ghost;" these, and the perpetual reference to the Spirit with which the Epistles and the Apocalypse abound, lead me to think that Apollos the Modern, with all his excellent gifts, does yet very imperfectly bring out what is in the New Testament about the Sanctifier, the Comforter, "the Lord and Giver of Life."

Among tolerably informed people, who are reputed Christians, in our rural districts, the prevalent idea of the Holy Ghost is that He awakens and converts sinners.

Beyond that, they are, generally, not so instructed as to answer intelligently concerning the Spirit. They more often use the word *It* than *He*, in speaking of the Holy Ghost. Never keeping the Feast of Pentecost, and knowing nothing of any sealing of the Spirit, "since they believed," it is surprising how little they are familiar with His personality, and with "the seven gifts," as matters for Christian knowledge.

But how harmonious with this prominence of the Spirit in the New Dispensation, is the fact that a *sealing of the Spirit* is referred to. For, if this *seal* be one of the ordinances of the Gospel, it must be of great practical use in teaching every believer to know the Holy Ghost in His person and His influences, and to depend on His daily augmenting power in the soul, for victory over the world, and the flesh, and the devil.

## 20. ANOTHER INQUIRY.

Yes; but that does not settle the question. Is there sufficient evidence of such an ordinance or institution independent of baptism, even granting that, so far, its *probability* must be allowed? A fair question shall be fairly answered. And my answer meets the case of Apollos and the other twelve Johnians in a very remarkable manner. We turn to St. Paul's reference to the elementary principles of the Doctrine of Christ, and there we find (1) "*the doctrine of baptisms*, and (2) of laying on of hands." There was *doctrine*, then, concerning these things, and it was not doctrine for a select few, who, instead of "coveting earnestly the best gifts," were ambitious to speak with tongues; it was common doctrine *for all Christians*,—the principles lying at the foundation of *going on to perfection*.

## 21. THE DOCTRINE OF BAPTISMS.

There are baptisms, dual, if not plural, and there is a doctrine about them. But why this plural? Why baptisms instead of baptism? We believe in "one baptism:" then why is more than one here referred to?

It is explained in this very case of Apollos, and that of the other twelve. They were obliged to learn that John's baptism was not Christian baptism. "The doctrine of *baptisms*" was, in part, what Apollos had to learn from Aquila and Priscilla, and this accounts for the plural. But the laying on of hands is also mentioned. We have seen that it was practised by St. Paul, and called a seal. In the case of the converts at Samaria, precisely similar is the record. The Apostles sent down Peter and John to lay hands on those whom Philip had baptized. Was it simply for that which Simon Magus coveted? simply that they might have miraculous powers? or was it for "the more excellent way" of the grace of God in their hearts? Of this, tongues might be a momentary sign; but surely the promotion of a holy life was the only worthy end, for which the Apostolic journey was made, and for which they invoked the Spirit, with laying on of hands.

## 22. STEPS.

Let us look at St. Paul's catalogue of elementary principles. He gives them thus:

1. Repentance.
2. Faith.
3. Baptism.
4. Laying on of hands.
5. The Resurrection.
6. The Judgment.

What right has Apollos the Modern to insist on No. 1 and No. 2, and to strike No. 3 and No. 4 out of his preaching, exposition, doctrines, and eloquence?

Now, Apollos Non-Priscus makes no scruple to answer that Nos. 1, 2, 5, and 6, are of vast importance; but "he can't see the importance of 3 and 4." How much imperfect knowledge, not to say *unbelief*, is bound up in this answer it is impossible to estimate. "What God hath joined together, let no man put asunder." Are we authorized to invent a modified Gospel? or must we simply preach the Gospel of Christ as it is written, and as it was once delivered to the saints?

Supposing this catalogue had been given without reference to the outward signs, and simply with respect to the inward grace. Then it would have stood thus:

1. Repentance from dead works.
2. Faith toward God.
3. Grafting into Christ.
4. Sanctification of the Spirit.
5. Resurrection of the body.
6. Eternal judgment.

I have said "No. 3, Grafting into Christ," because I wish to leave out of sight, just here, the dispute about Regeneration, and because, whether Baptism be the *means* of "Grafting into Christ" or not, it is universally allowed to be the *sign*, symbol, representation, or what-not, of the necessity of being so grafted.

Now, St. Paul might have put Nos. 3 and 4 as I have put them in my list, leaving "ordinances" quite out of sight.

Then, everybody would have seen the logical force and sequence of these elementary ideas. For, thus it would stand: Any one desiring to be Christ's disciple must (1) repent of his sins; (2) must believe on the Lord Jesus Christ; (3) must become partaker of His covenant of re-

demption; (4) must be sanctified by His Spirit, and "grow in grace;" (5) must look for the Resurrection of the Dead, and (6) prepare for the Judgment to come.

### 23. MEANS AND ENDS.

The apostle might have put it thus, but he did not; he might have made no reference to external signs, but he did make such reference. Why? Was he less spiritual because he put forward the means of grace, the positive institutions of the Holy Spirit; implying, of course, their deep significance, yet not obscuring their external forms?

Observe, too, "*the doctrine* of laying on of hands." This implies that there was *doctrine* about it. It was no mere casual ceremony of the moment, connected with the unimportant and transient gift of tongues. It stood for something spiritual and belonging to the doctrine of Christ, which was "the doctrine of Him that sent Christ"—the Way of God.

### III.—EXTERNALS.

#### I. CHRISTIAN ORDINANCES.

LET us look into this doctrine. To say nothing of other views of the matter; though ordinances may not be of great importance in themselves, yet they may be such, in view of relations and duties. For (1) they may be tests of obedience; and (2) they may be of vast importance to that “showing-forth” of Christ, that “testimony of Jesus,” which the Christian Church exists to perpetuate.

*As to obedience*, (1) this principle runs through all Scripture. To our first parents it was given in the forbidden fruit. Infidels think they have a great advantage when they show the non-importance of this primal precept. But, do we not minister to this infidel spirit, when we show the non-importance of Christian “ordinances?” Doubtless the infidel would have complained much more loudly had God required of our first parents some hard, positive precept; some severe task of obedience. But to the sweet liberties of Paradise no such law would have been congruous; therefore the slight negative precept—“Eat not.” Now, the unbeliever complains of this easy law—this liberal test of the obedience, not of servants, but of children. Under the Mosaic system there was “a yoke of ordinances.” It was hard, and suited a state of bondage. Under the Gospel this yoke is broken, since the day of the Synod of Jerusalem. Obedience is again reduced to an easy test, so far as ordi-

nances are concerned. Yet now, not infidels but *believers* make light of it. "There can be no use of such a thing as outward washing," they say. Yet, there may be use in obeying Christ; and it is He who says—"Believe and be *baptized*."

## 2. NAAMAN.

Naaman learned something of this in the typical baptism which washed away his leprosy. He, too, one might say, in the spirit of our times, was opposed to *carnal* ordinances. He despised Jordan and the washing of water, though they were according to the word of the Lord by the prophet. But there is another view of the matter—"My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather, then, when he saith to thee, Wash and be clean?" Here was a more profound philosophy. Though the water and the washing were of little moment in themselves, yet *obedience*, implying humility and faith, was a very great thing. The prophet exacted of him faith, humility, and obedience—these three, though he named only their *outward test*. Therefore, when Naaman washed away his leprosy, "his flesh came again, like unto the flesh of a little child." Yes, and his stony heart also became childlike, as it is written—"Except ye receive the kingdom of God as a little child, ye shall not enter therein." I argue that when the Apostle, like the prophet, named the "washing of water" and the "laying on of hands," he was acting on the same profound philosophy. For it is involved in those simple institutions of the Gospel; and when he enjoined the observance of them, he brought faith and obedience and humility to a practical test. He exacted "the spirit of a little child."



## 3. SILOAM.

So, too, our blessed Lord. He wrought many miracles without signs, as when he healed the nobleman's child by a word and at a distance. Thus He teaches us, I suggest, (1) His own Imperial superiority to external means and ordinances. But again, He tied some of His gracious gifts to external signs; and herein, I submit, He teaches us (2) our filial subjection to any tests of obedience or any means of mercy He may ordain. "Go wash in the pool of Siloam." Doubtless in this case the poor man would have died blind, had he reasoned about the insignificance of that water, refused to obey, or insisted that Christ should heal him, as He had been pleased to heal others, by a mere word. He was more wise, however. It was not altogether an easy condition for a blind man. Doubtless, it must have occurred to him, "What is there in this water? They use it for very homely purposes in the neighboring village." In this case, large faith was required. It was, moreover, a task. It required effort, but he obeyed and washed, and came seeing. The moral is, that Christ can save millions of men without the use of His own ordinances; but for us, who are bidden to use them, and to whom they are offered, there is one simple test of obedience—"Believe and be baptized." We neglect that law at our peril; but blessed be God, Christ is above His own laws, and can forgive any honest or ignorant mistake. It is Law not for Him, but it is Law for us.

## 4. ORDINANCES AS TESTIMONIES.

As to relative importance (2) the wisdom of these external parts of the Gospel-system is wonderful: truly "the foolishness of God is wiser than men." Just as the chaff is nothing to the flour it enfolds, if "bread for the eater" is to be thought of, and yet becomes of the utmost importance just

where it is, if "seed for the sower" is brought into view, so the external parts of this system become of vast importance when we are concerned with that testimony to the world in favor of the Gospel, of which every believer is bound to make himself an instrument. Millions in America live and die in the easy persuasion, from which no trumpet of united testimony rouses them, that they are *rather the better* for "reading their Bibles" and "leading moral lives," while not "making any profession of religion," as they term it. Inverted Pharisaism of American inorganic Christianity! They make a merit of not obeying, and of being so good without the means of grace. But observe the consequences; in our rural districts, and throughout the great West, thousands—the children of old Puritan parents, now men and women—are living on this principle. The salt of their own early training exercises some influence on *them*, but how is it with their children? Unbaptized, untrained, uncatechised, rarely attending public worship, and utterly ignorant that the open confession of Christ and the "seals of His covenants" are of any consequence to them, this third generation is now growing up in gross irreligion or utter indifference. Their children again will be heathen.

Thus they give a significant testimony to the practical importance of a principle which is not Jewish, nor Christian, but founded in human nature, and which has been adopted by God in all His dealings with men from the beginning. It is the principle of covenants perpetuated by ordinances, or seals, from generation to generation, to which the primitive institution of the family is made auxiliary. Under Christ, the ordinances are few, but the principle is the same. "The nurture and admonition of the Lord," as we have seen, includes these ordinances, "which He commanded our forefathers to teach their children; that their posterity might know it and the children which were yet unborn; to the intent that when they came up, they might show their

children the same." In America, this Divine philosophy is discarded. Thousands of parents never give their children occasion to inquire, "What mean ye by this ordinance?" And the result is, with their contempt for Christian ordinances, "the testimony of Jesus" is also dying out in the land. When German Protestantism threw away the corporate system of the Gospel, Divine Providence permitted a corrupt form of His Church to regain much of its lost ground. And just as the Protestantism of this country is reaching the ultimate stages of inorganic development, He is permitting Popery to become its scourge and its monitor, by the power of its organization.

#### 5. DEMAS.

Now, if a neglect of organic law and ordinances had been the apostolic system, or rather lack of system, how surely they must have *scattered*, instead of gathering with Christ. It was no easy thing in those days to profess Christ. It cost every believer something: the "spoiling of their goods," the being "counted as sheep for the slaughter." How very comfortable it would have been had this nineteenth-century gospel been taught in the first century—"Be good, read your Bibles, and God will not ask you," etc. Ah! that would just have suited brother Demas, "who loved this present world," and had no idea of "coming out of it and being separate." He would have lived and died, "respecting religion," as the phrase is, but chiefly consoled by that blessed doctrine, "It makes no difference about externals, provided the heart is only right." "Precisely so," brother Demas would have said; "I trust my heart is all right, but *I've no trust in ordinances.*" To come out and be baptized, and to receive the laying on of hands, and to frequent the Lord's Supper—"these things," he would have argued, "are well enough for those who are so superstitious. But lapi-

dation of the Jews is uncomfortable ; beheading and other tortures of the Romans involve great personal sacrifices. I can '*believe in my heart*,' you know, without *confessing with my mouth*, or submitting to those outward things which carnal minds make so much of. Yes, I've always been consoled by those *spiritual* views of the Gospel which teach me to be a good Christian *in my heart*, without submitting to any formal system, subversive as such systems must be of our Christian liberty."

#### 6. SHEWING FORTH.

Now, I submit, if this gospel according to Demas had been the Gospel as the Apostles ministered it, what would have been the result ? There would never have been any disciple more forward than he "who came to Jesus by night." In the synagogues and in the palace of Nero, believers might have been very numerous, but they would have kept it to themselves, and the Gospel would never have been handed down to their children. There would have been no testimony ; no confessing of Christ before men ; no "shewing forth the Lord's death ;" no "holding forth the Word of Life ;" hence no "seed for the sower." The Gospel would have perished where it began, and we ourselves must have been heathen. Truly, "the foolishness of God is wiser than men." The nineteenth century needs to be told, as by another John Baptist, crying, not in the wilderness, but throughout all Christendom, that the "obedience of faith" is exacted of every man, and that not to confess Christ openly, that is, not to accept His covenant in the institutions He has provided, is virtually to deny Him. But this testimony requires a previous recurrence to first-principles on the part of all Christians—a recurrence to those precepts of unity which are involved in the simple elements I have thus endeavored to illustrate.

## 7. WHAT APOLLOS UNDERSTOOD.

To go back to Apollos; let us ask where he stood when Aquila and Priscilla ventured to tell him he had yet something to learn in the elements, or "*principia* of the doctrine of Christ." He stood just here: he knew much about (1) Repentance, (2) much about Faith, (3) much about the Resurrection, (4) and much about the Judgment to come. John Baptist certainly did not leave him ignorant (1) of the nature of true, earnest, evangelical penitence, (2) nor of faith in the Lamb of God, who taketh away the sins of the world, (3) nor of that resurrection to which even Pharisees bore witness, (4) nor of that judgment which he called "the wrath to come." All this Apollos knew; he was instructed in the way of the Lord; and all this he taught mightily out of the Scriptures of the Old Testament, for the New Testament was not yet written, and his preaching was attended with the most blessed results, and who could deny that the Lord was with him, and was giving him souls for his reward?

## 8. WHAT HE DID NOT UNDERSTAND.

Aquila and Priscilla perceived, however, that he did *not* understand (1) "*the doctrine* of baptisms," else he would not himself neglect the baptism of Christ, (2) "*the doctrine* of the laying on of hands," else he would more perfectly understand the mission of the Comforter, the nature of progressive holiness, and the indwelling of the Holy Ghost.

Here let it be said, though I shall not now attempt the proof, that Christian Baptism in the Scriptures seems to be so identified with the laying on of hands by the Apostles, as part of the same, that the Sacrament is regarded as incomplete, till this complement is administered. The case of the Samaritans, and this case of the Johnians, may serve as

illustrations of the remark. Till the Apostles came and supplied what was lacking by "the laying on of hands," the initiatory Sacrament was imperfect. The Apostles' fellowship, the Communion of Saints, the fellowship of the Holy Ghost, these were one and the same thing; and those only were fully initiated, who had received the Holy Ghost, as St. Paul directed at Ephesus. I merely suggest this now, for what it may be seen and felt to be worth. I may return to accumulate evidence on this point. The descent of the Spirit upon Christ himself, after He was baptized, while it had other meanings, seems also to be an intimation of what should be the complement of Christian Baptism.

#### 9. AN ILLUSTRATION.

A most respectable body of men are the Evangelical Quakers of America, and few will deny that they understand much, if not all, that Apollos understood. Is not the interference of Aquila and Priscilla regarded as most impertinent, however, if any believer ventures to remind them that they need to understand "the way of God" more perfectly? Many of them are zealous members of the Bible Society: are they not constantly assured by its orators "of all Evangelical denominations," that their unbaptized condition makes no difference so long as all agree to circulate the Bible? That is to say, so long as they agree to neutralize much of its teaching, by denying, practically, that the Bible teaches any particular "way of God"; by denying that it enables us to know that way, not partially, but perfectly.

I assert, without fear of contradiction, that if a denomination of Christians existed now among us, called "the Evangelical Apollonian Church," standing precisely where Apollos stood, when Aquila heard him, it would be accounted unpardonable bigotry for any one, no matter how kindly, to

testify that its reverend pastors were essentially deficient in Christian knowledge and teaching ; or that they needed to be taught the way of God more perfectly.

#### 10. A SUPPOSED CASE.

“The Reverend Apollos Deuterios preached last evening, in the vast Apollonian tabernacle, to a congregation of five thousand Jews and unbelievers, and with such amazing force and eloquence, that it is believed very few left without the deepest sense of sin, nor without heart-searching convictions that Jesus is the Christ. He taught thorough Evangelical repentance ; he pointed the sinner to the Lamb of God ; he testified to the immortality of the soul, and he urged that vast assembly to ‘flee from the wrath to come.’ It is impossible for words of ours to do justice to the extraordinary eloquence of this truly great divine, and to his might in expounding the Scriptures. Can it be believed that any Christians object to his preaching, as one-sided and partial, because he avoids laying stress on the Christian ordinances ? One brother, a very respectable sail-cloth manufacturer, Mr. Aquila—and Mrs. Priscilla, his wife—were even so bigoted as to remark, in our hearing, that after bringing those great truths to bear on so many hearts, he should have pressed on them the importance of being *baptized*, as well as of believing and repenting, and they even added something about ‘the laying on of hands,’ which seemed to imply that we can’t be good Christians, unless a bishop is allowed to lay his hands on our heads. This, in the nineteenth century !”

I put it to the conscience of my readers, whether the above paragraph is other than a fair outline of what would be found in such circumstances, in the widely-circulated columns of the most respectable religious newspapers of America. I ask whether correspondents of the *Times* would

not send such articles for insertion in London ; whether our excellent Christian brethren of “ the Evangelical Alliance ” would not applaud such views of the case, as precisely what they exist to propagate ? If so, are they, in so far, truly “ Evangelical ” ? Is Aquila—is Priscilla—held up to just ridicule, in this case ? On which side speaks the Holy Scriptures ? Which is the Gospel ? What does the Holy Ghost teach ? Is it not consistent with the most fervent charity, love of Christ, and regard for brother Apollos Deuteros, that meek brother Aquila and sister Priscilla should say just what they did say—“ speaking the truth in love ” ? And if the Reverend Apollos Deuteros is worthy of his name, how can he refuse their testimony ?

#### 11. A MODERN CONVERSATION.

I can fancy a modern conversation on such subjects, the speakers being “ Mrs. Syntyche —,” a most estimable Christian lady, belonging to the “ First Apollonian Church of — Square,” and “ Mrs. Euodias —,” in some way connected with the bigots aforesaid. It might proceed as follows :

*Syntyche.* How glad I was to see you in the crowd listening to that wonderful man, our excellent pastor. You must admit that you never heard a better preacher.

*Euodias.* He is one for whom I have the profoundest respect ; circumstances led me to be one of his hearers, last evening, and my soul was filled with gratitude for the glorious things he testified concerning Jesus and the Resurrection. I bless God that there is such a man, so eloquent and so mighty in the Scriptures, to whom such crowds are willing to listen. I am sure they could not have heard him without benefit.

*Syntyche.* Why, you are wellnigh a convert. Such liberal sentiments from you ! They call you quite bigoted,



but I shall never permit any one to say that again. Now, did you ever hear anything so fine as that appeal—"Flee from the wrath to come"?

*Euodias.* I never was more impressed. I pray God I may profit by it. It is our season of Advent, and I was specially prepared for just such preaching.

*Syntyché.* Now, forgive me for my plain question, but did you ever hear such an appeal from your worthy rector?

*Euodias.* Assuredly not. Mr. Apollos is a much greater man, and in some respects he is even mightier in the Scriptures; perhaps, in others not so. Few are so gifted as he, and I am often consoled that our system of the Christian Year stirs us up, and presents us with all the great truths of the Gospel in their season, even when our excellent clergymen may lack somewhat of those powers and graces which God distributes to only a few of His servants, now and then—one in a generation.

*Syntyché.* Yes, you have many excellent things in your Church; but I, for one, prefer live men to dead systems.

## 12. CONTINUED.

*Euodias.* There, perhaps, we might differ, that is, if you mean to call all systems *dead* systems. I should express it thus: that "a live system is better than any living man, because such a man cannot live always, and can only be in one place at a time; but a living system of truth may work everywhere, and must stand forever. Systems survive men. Inorganic religion depends on its ministers. Excellent men and preachers have stood in the pulpits of Switzerland, and Holland, and our own New-England, and have preached Christ faithfully; but for want of a living system they have died, and no one has come up to carry on their labor, and many of those who stand in their places no longer preach it at all, but even 'deny the Lord that bought them.'"

*Syntychē.* Yes, I've no sympathy with such. They are not "Evangelical Christians;" but for one I am willing to pin my faith to the sleeve of such a man as that angel in the pulpit, whom you heard last evening, with such profit.

*Euodias.* But how is this? Isn't it a little like "having men's persons in admiration," against which we are so often warned in the Scriptures? Is this evangelical?

*Syntychē.* Oh, but I'm sure that didn't mean such a Gospel preacher as Mr. Apollos. I'm quite sure I shall be safe if I follow him.

### 13. A DANGER.

*Euodias.* There's the danger. We are warned not to say—"I am of Paul, I am of Apollos." We may not even say—"I am of Christ," if it be a pretext for "separating ourselves," that is to say, forsaking "the Apostles' doctrine and fellowship," which is Christ's own entire and perfect system of faith and unity. I admire Mr. Apollos as truly as you do, and I trust I may profit by what he has taught me out of the Scriptures; but God forbid that I should follow any man, except in the paths of entire obedience to the whole Gospel—the perfect way of God.

*Syntychē.* I fear I must take back what I said about your liberality. Now, you do not, seriously, mean to say that the Rev. Apollos Deuterios, that eloquent divine, that man so mighty in the Scriptures, that profound scholar, who has more learning in the tips of his fingers than some of your bishops carry in their mitred heads—you don't mean to make me laugh by saying that *he* don't understand the whole Gospel?

*Euodias.* Forgive me; but you know "Dr. Asyncritus;" you allow him to have equal claims on your respect, as a man of Christian learning, and even genius, with the Reverend Mr. Apollos—

*Syntychē.* Hardly! Well, perhaps so.

*Euodias.* His own flock regard him as very greatly superior, and you will admit he is a man of large erudition, great eloquence, and great zeal for Christ.

*Syntychē.* Well, allow all that; what does it signify?

*Euodias.* You know his entire disagreement with Mr. Apollos—

*Syntychē.* Oh! that's about things non-essential—

*Euodias.* If so, all the worse. Christ's ministers dividing His body for *non-essentials*? Dr. A., it is fair to say, does not so regard it, for he will not administer the Communion to Mr. Apollos—

*Syntychē.* Still, he acknowledges him to be as much a minister of Christ as himself, and he often speaks of him as "his dear brother in Christ," and I've seen them shake hands, and agree to differ, and—

*Euodias.* This "agreeing to differ" makes my point, however. I should like to know where the Gospel authorizes that, and why I have not a right to say that one or the other of these two great men needs to be "taught the way of God more perfectly," since, great as they are, they can only agree to differ about the very elements—about "the doctrine of baptisms," which is primary, which is the very first thing in the evangelical commission—"Go ye and disciple all nations, baptizing," etc.

#### 14. REJOINDERS.

*Syntychē.* It's likely Mr. Apollos doesn't understand his commission! Do you really think you could teach him?

*Euodias.* I think the Scriptures could teach him, and I think my position is quite consistent with humility and with the Gospel. For I read in the eighteenth chapter of Acts, of a man more able and wonderful than any one we have named; I read that he was (1) eloquent, (2) mighty in the

Scriptures, (3) instructed in the way of the Lord, (4) fervent in the spirit, (5) a diligent speaker and teacher of the things of the Lord, (6) a bold antagonist of the synagogue, (7) and a pupil of no less a preacher and baptizer than John Baptist. Now, I pause to ask, whether I could say more of the Rev. Mr. Apollos Deuterios than is here said of his ancient namesake?

*Syntyché.* That's quite enough, and if you admit all that of my admired friend and pastor, I'm sure you ought to take back what you said of his not understanding the whole Gospel. Surely, if that's not the portrait of an evangelical preacher, what is?

*Euodias.* Thank you; and I trust you will allow that I am no bigot when I say that I admit almost every word of this as applicable to your justly admired friend and pastor. God bless him.

*Syntyché.* Yet you talked of his needing a more thorough teaching, and I verily thought you and your husband were going to ask him to one of your dinner-parties, with a view to set about instructing that wonderful man. You, indeed! But, forgive me.

*Euodias.* I propose to read a little further about this ancient angel of the pulpit. I beg you hear this: (*reads.*) "Whom, when Aquila and Priscilla heard, *they took him unto them* and expounded unto him the way of God more perfectly."

*Syntyché.* Does it say so? Let me see. I wonder what they could have told him. That text doesn't apply to this case; I'm sure you couldn't give any new ideas to my pastor.

*Euodias.* Probably not. I'm glad that it does not seem to be my personal duty to do just as those ancient disciples did. Yet I cannot but think that there are those who might awaken that extraordinary man to some new and vastly important views of the Divine system.

*Syntyche.* I can't bear to hear you talk so. I suppose we must all join your Church! Never! To leave such preaching for the cold, formal—

*Euodias.* That might have been said when St. Paul's bodily presence was described as weak and his speech as contemptible. There were those at Corinth who were desirous to be called disciples of Apollos. Yet the Scriptures testify to the fact that Apollos had only an imperfect Gospel, and that St. Paul had the whole of it. I do not claim anything now for my own Church, of which I have not said a word. I only assert that I have proved two things: (1) that one may love and admire a great and good man, and rejoice in his noble gifts and fruitful labors, and yet (2) may assert, in all charity, that he needs to be taught the way of God more perfectly, seeing that the existence of such a way implies that to know and teach anything less than the whole of it is but to know and teach an imperfect Christianity.

*Syntyche.* I should like to see anybody trying to teach my pastor.

#### 15. CONCLUSIONS.

*Euodias.* The most glorious thing about this Apollos of the Scriptures is his wonderful humility. He was willing to sit at the feet of any one who could show him a more perfect way. And I think this, at least, that nothing is wanted for the restoration of that primitive unity on which the Scriptures insist so powerfully, save only a primitive humility, which might lead great and good men to come together and learn, if not of tent-makers, yet one of another, invoking the Holy Ghost to enlighten their understandings, and to "lead them into all truth." I ask, is there not a cause? Look at the religious condition of this country; consider the power which a united Christianity would exercise over forty millions of men speaking the same

language and spreading over a Continent. On the other hand, see what power the enemy has over a *divided* Christianity. I know of scores of villages where, among a dozen religious sects, not one can afford to sustain a pastor. Think of their children; reflect on their future. And is there to be no remedy?

*Syntyché.* I do not see any way while men's minds are so different.

*Euodias.* The Holy Ghost, who commands us to "be of one mind," and to "speak the same thing," is able to make it so when once we admit the duty and so prepare our souls to obey it.

*Syntyché.* What would be the result, as you imagine?

*Euodias.* There would soon be an end of divisions; men would cease to call themselves after this Paul and that Apollos; the disciples would all be one, as the Holy and undivided Trinity are one; one in absolute, essential, organic unity; and then the world would begin to believe that the Father sent the Son; there would be "one Lord, one faith, one baptism."

#### 16. FRACTURES REDUCIBLE.

After hearing these ladies talk, I am inclined to state the case thus: (1) the existing divisions among good men, Evangelical believers and earnest preachers of Christ and Him crucified, are utterly inconsistent with the spirit and precepts of the Gospel; (2) the admission of this truth is the first step toward an effectual effort for the repair of this evil and all its disastrous effects on our age and country; (3) the spirit which is wanted first of all, then, is the spirit of humility, so gloriously illustrated in the example of Apollos; (4) the Spirit of God can do the rest, as soon as these good men are disposed to learn one of another, all being "subject one to another," and being "clothed with

humility." Yes, all that is wanted, to begin with, is that heart-humility which led Saul the great and the learned, to name himself *Paul*, that is, *the little*, and to dwell on this idea, saying, "To me, who am *less than the least* of all saints, is this grace given." Well does St. Jerome teach us to respond, "Yes, O Paul, but because least therefore greatest; because lower than all in thy self-abasement, therefore higher than all in the sight of men, of angels, and of Christ."

## IV.—HARMONIES.

### 1. INFERENCES.

How much some of our “Evangelical” brethren, as I cordially call them, trusting I am not the less Evangelical, should they refuse so to call me in return,—how much they take for granted when they please, and how much they will not accept that is fairly proven, when they don’t please. Thank God for pure hearts, supplementing and supplanting somewhat illogical heads. They will believe nothing, except on Scripture testimony, not they. Dear souls, but on what testimony do they believe the New Testament to be Scripture? Alas! they prove every jot and tittle of the Gospel to be the Gospel, on testimony which they will not allow to be worth a rush for any other use, not even as helping to the right understanding of Scripture. Oh! blessed right of good people to be unreasonable in believing right. But that is not my point. Inside of Scripture, what inconsistencies in their belief. If there be a thousand difficulties in the way of what they wish to believe, no matter. They will not hallow the seventh day, though Scripture seems to command it, expressly; and they do most scrupulously hallow the first day, though a common mortal finds the Scriptural argument *on their principles of interpretation* extremely feeble. So, again, there are those who will not keep Christmas, because Scripture does not expressly enjoin it, but who will not use the Lord’s Prayer, apparently, because it does. But of these I am not now speaking. I come to something fundamental, which good and earnest and learned and wise Evangelical believers would not give up for their lives.



## 2. MARK THIS.

Our Lord was, literally, descended from David, according to the flesh. The whole Gospel of Jesus Christ, and all the prophecies as fulfilled in Him, hang on this thread. If this be not true, our faith is vain. But how do they prove this, from Scripture? The only express proof, from certain Apostolic references, may be fairly said to reduce itself to the genealogies of the two Evangelists, according to the use and phraseology of the Jews. But these genealogies only embarrass the matter. Harmonize them as you may, you get not a step nearer to your proof. These genealogies only show that *Joseph* was the son of David; but we know that our Lord was not of the seed of Joseph at all. Yes, you can meet this objection, I know; but if you permit the infidel to treat your inferences as to the Blessed Virgin's natural descent from David, just as you will be disposed to treat much plainer inferences of mine, it is certain he will not leave much to your faith on this point.

But please observe, just here, that when I ask you to admit an inference, it shall be fairly made out, and simply too. It shall involve not a tenth part of the difficulty and indirect argument which must all be encountered before you can reach that very fine and delicate point about the seed of David, which you, nevertheless, justly regard as the very pivot of our blessed Evangelical faith. All this is said by the way.

## 3. EXCEPTIONAL CASES.

But, before advancing further, it may be well to observe that, when we perceive a law to be given to us, by plain letter or by fair inference, we are bound by that law. Yet we may gladly admit that the Law-giver is not; and that He is prepared for all exceptional cases. Blessed be His name

for this supremacy, to which we rejoice to leave others, while, for ourselves, we strive to obey. "The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary." But every exception confirms the rule. "He followeth not us: *forbid him not.*" But this does not annul the law, for we are commanded to be "followers" of the Apostles of Christ, over and over again. It may not be our prerogative to *forbid* what, nevertheless, it is our duty not to imitate. "To his own Master he standeth or falleth." "What is that to thee; follow thou Me." We may consider the exceptions at another time. For the present I note that the obedience of Apollos and of the twelve Johnians to the law of Christ, was learned in the school of the Baptist. Christ, as an Israelite, according to the flesh, insisted that John should baptize Him, because John was then the commissioned prophet of God to Israel, while He himself was, in His humanity, a circumcised Jew and a "debtor to the Law." "Suffer it to be so now, for thus it becometh us to *fulfil all righteousness.*" His was a case where the ordinance was not needed. Christ could not receive any "remission of sins," yet He could honor His Father's law and ordinances. Therefore John must "suffer it to be so" for the time; and till His ministry was accomplished, Jesus thus glorified it. John's disciples were prepared, on these principles, to become in due time the disciples of Christ. For it was not a mere question of hearing John Baptist and feeling his reproofs, nor even of repenting under them. His message from God was, "Repent and be baptized;" for so it is written, "John did baptize in the wilderness, and preach the *baptism of repentance* for the remission of sins." And on obedience to this precept hinged some men's salvation; for we find "the publicans justified God, being baptized with the baptism of John. But the Pharisees and

lawyers rejected the counsel of God against themselves, being not baptized of Him." Is it less perilous to reject Christian sacraments and ordinances? Apollos and the twelve did not think so, and they obeyed as soon as they had heard "the doctrine of baptisms and of the laying on of hands." Granting, for the sake of argument, that this law of the seals of the covenants is *the least* of the Divine precepts, a great blessing attends the observance of it. "If a man strive, yet is he not crowned except he strive lawfully." Great preachers, who neglect this, may be placed very low in the scale of eternal reward. For, again, it is written, "Whosoever shall break *one of these least commandments* and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." This last text is connected with a reference to the very class that refused "the baptism of John." These are all neglected Scriptures, but they are full of doctrine for our times. They are liberal toward honest mistakes, but they powerfully enforce law.

#### 4. APOSTOLIC CONSTITUTIONS.

Now as to Divine Law. There is a beautiful economy of teaching in the Acts of the Apostles. What happened in the case of the twelve Johnians must have happened not infrequently in the experiences of St. Paul. Still more frequently such cases must have been encountered by the Apostle of the Circumcision, St. Peter. But we hear no more of them, save only that there was a "doctrine of baptisms." From one adjudged case, you know all such cases. One spirit of wisdom inspired the Apostles. It is incredible that what was "the way of God," at Ephesus, was not known as such at Antioch and in Jerusalem.

Hence this parsimony of details; the splendid simplicity

of the Acts, as addressed to the believers, to whom the simplest intimation of an apostolic principle is enough. In an unbelieving age everything that is not mechanically recorded is doubted, resisted, denied for selfish purposes. I assert, however, that what is once recorded is the rule, save only when an exceptional case can be proved, as, perhaps, in the decree about blood and things strangled. I say *perhaps*, however, for I admit that some find here an honest difficulty, which commentators insufficiently meet. The plan and nature of this Book of the Acts imply that, as has been said, it is nothing less than the Book of the Apostolic Constitutions.

To establish this, we need only recur to the two piers on which this glorious arch of apostolic law is reared: (1) "Go ye, therefore—ye My Apostles—make disciples of all nations, baptizing them, etc. Teaching them *to observe all things whatsoever I have commanded you*;" and, (2) "The *Holy Ghost*, whom the Father will send in My name, He shall teach you all things, and *bring all things to your remembrance, whatsoever I have said unto you*."

##### 5. THE CANONS OF THE SPIRIT.

Hence the Book of the Acts of the Apostles is the teaching of Apostles as to the way of God, including doctrine and discipline,—"*all things to be observed*." If so, it is the teaching of Christ himself, for they were to teach nothing but *what He had commanded*; and all this He promised to bring to their accurate remembrance by the inspiration of the Holy Ghost. "We have preached the Gospel unto you," says St. Peter, "with the Holy Ghost sent down from heaven."

This Book of the Acts is the Gospel of the Holy Ghost: it begins with the mission of the Comforter, and records the works of the Holy Ghost by the Apostles. This fact

gives absolute unity to the whole narrative; it establishes a harmonious system as running through it. That system had been gradually unfolded by Christ himself during the days of His flesh, and was completed during the forty days that He was seen of the Apostles, and was heard of them, too, "*speaking of the things pertaining to the Kingdom of God.*" In such a school that sacred college learned "the way of God," that is, (1) the doctrine of Christ, and (2) the things which Christ had "*commanded to be observed.*" This accounts for the conduct of that college in the choice of Matthias, and for St. Peter's exposition of the hundred and ninth Psalm. Fresh from the hearing of these things from Christ himself, he was but acting on His instructions; he was but giving Christ's expositions. He made ready for the Feast of Pentecost as the Master had appointed, as the Psalmist had predicted. Then the Spirit came upon the twelve foundations, as before upon the Corner-stone, and began to build up the City of God. Among those things which he "brought to their remembrance" was this, among the rest, which one of them recorded, viz., that Christ had said to them, "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." When they loosed the consciences of Jewish Christians from the Ceremonial Law, that whole system fell accordingly; when they established anything, or recognized anything, as *to be observed* by Christians, it was "bound in heaven;" and, from first to last, that which they agreed to do, or that which they did, in their ministry, is always presumptively the way of God. The formula of the history of the Acts, from beginning to end, is that of the Council of Jerusalem,—"*it seemed good to the Holy Ghost and to us.*"

#### 6. UNITY OF APOSTOLIC LAWS.

Nothing less than this can be admitted by any Christian who is not ready to give up the whole principle of Inspiration, and to accept as antagonistic a "Johnian Christianity," and a "Pauline Christianity," a "Petrine Christianity," and an "Apollonian Christianity," according to the reckless theories of certain moderns, which have been so ably refuted, and which, in short, refute themselves. Nor does the case of St. Paul introduce anything discordant in its enlargement of the Apostolic College by the introduction of "one born out of due season," and by his investiture with absolute equality therein. The same Spirit guided him, and gave him, "by revelation," what the others only needed to receive by inspired "remembrance." The one Spirit that *empowered* Matthias on the day of Pentecost, moved the sacred college to give St. Paul "the right hand of fellowship," and to recognize his extraordinary and gloriously exceptional Apostleship, as received directly from Christ. The same principle is to be observed in the case of Barnabas.

#### 7. ST. PAUL'S GOSPEL.

Mark, also, the fact that St. Paul was an original Evangelist, and taught by the same Spirit that moved St. Luke. For observe what he says of himself in the matter of the Lord's Supper: "*I have received of the Lord* that which also I delivered unto you." It seems he had been thus instructed minutely *by the Lord* as to the facts of the institution of that Sacrament. How much this seems to teach us of those three years in Arabia,—"*Arabia the happy*" it was then. He also, like the twelve, seems to have had *three years* with Christ. "For I neither received it of man, nor was I taught it, *but by the revelation* of Jesus Christ."

One almost imagines a heavenly panorama of the life of Jesus passing before those unsealed eyes; as we may suppose, the Law in its ceremonies, and perhaps the Gospel, was revealed to Moses on Mount Pisgah. And then we have the marvellous intimation: "I knew a man in Christ about fourteen years ago, whether in the body I cannot tell, or out of the body I cannot tell; such an one caught up to the third heaven, and how that he was also caught up into Paradise, and heard unspeakable words."

Perhaps this was after the stoning at Lystra, when he seemed to be dead, and was dragged out of the city as such. That stoning must have reminded him of St. Stephen, and possibly the beatific vision was then given to him, as to the first martyr. Suffering on earth seeming to have much connection with rapture into heaven.

Such was the maxim of Ignatius, "To be with the wild beasts is to be with God." So Christ in the wilderness "was with the wild beasts, and the angels came." But, be this as it may, "the abundance of the revelations" given to St. Paul made it impossible for the other Apostles to "add anything to him in conference." He was not "a whit behind the chiefest of them," and let us note this also, "He that wrought effectually in Peter . . . . *the same* was mighty in me." There was, therefore, only one Gospel and one way of God, and whatever he "ordained in the Churches" of the Gentiles, that also St. Peter ordained in the Churches of the Circumcision, "by the same Spirit." And this is very strongly implied when St. Paul speaks of all the Apostolic College as one, "made a spectacle to the world . . . . the offscouring of all things," etc., adding at the close, "wherefore I beseech you, be *ye followers of me*, for I have sent Timotheus who shall bring you into remembrance of *my ways which be in Christ, as I teach everywhere, in every Church.*" Can any one suppose that "the ways" taught "everywhere, in every Church," were

other than those elsewhere taught by other Apostles? Surely, they all taught the same way. Such, then, is "the way of God." It is impossible to be a consistent Christian, and to deny the unity of the Apostolic system.

#### 8. APOLLOS OBEDIENT TO LAW.

If so, let us come back to Apollos. If it was necessary for the other Johnians, as we have seen, to receive Christian baptism and the laying on of hands, then, by inference, their story tells the rest of the story of Apollos. What happened to them at Ephesus, happened to him at Corinth. The consistency of Scripture with itself, leads us to no other natural conjecture but this: that he crossed the Ægean, and made his way to the Isthmus, by the advice of Aquila and Priscilla, who knew what "pastors and teachers" remained there to baptize or to lay on their hands.

At all events, somewhere he was baptized into Christ, and received the laying on of hands; and sooner or later he must have been ordained, unless he also received some miraculous call, of which we know nothing. True, there is no account of his ordination in the Acts; but, if it was the Apostolic rule (Acts, xiv. 23) "to ordain elders in every Church;" if Titus was left in Crete for this business, and Timothy sent to Ephesus with a like commission, then Apollos, we must conclude, received his presbyterate in like manner, on the grounds we have already stated,—on the grounds of the unity of the Apostolic work, as the work of one and the same Spirit. We might fairly urge, perhaps, a received interpretation, *according to the original*, of that significant expression in the close of the chapter, "through grace." "He helped, *through the grace*, those who believed." This grace was the manifold gifts of the Spirit; the Divine *Charismata* which he had lacked at



Ephesus. Now, through these *Charisms* duly received for the work of the ministry, he became a great aid to the Church, watering what St. Paul had planted, and that as a *minister* of the Gospel, for such St. Paul calls him, with reference to that very time and place. (I. Cor. iii. 5.)

#### 9. CORROBORATIONS.

But some will dispute this. "The fact that nothing explicit is said about it proving"—what? Argue thus, and you make us infer the very reverse of what St. Paul says: "God is not the author of confusion, but of peace, as in all Churches of the saints." Who can believe less, when St. Paul says, "*So ordain I in all Churches*" (I. Cor. vii. 17). One law governed all the Churches. Hence arises that very omission of details which would not be natural if it were not *a matter of course* that all things were done "decently and *in order*." Read the history of the Colonial Dioceses of the British Empire. A bishop arrives, and is solemnly received in his cathedral. We read of it in all the local journals; not a word about his previous consecration in England. Why? That is understood. No need to speak of a matter of course.

But this I am going to argue from Scripture itself. "A certain disciple was there—at Lystra—named Timotheus. . . . Him would Paul have to go forth with him, and *took and circumcised him*." Not a word about any ordination,—that was of course; but this very extraordinary and exceptional circumstance of the circumcision—a dead and useless ordinance—is mentioned because of its extraordinary character, and of the special instruction conveyed by it.

You don't see it? You think if there had been any ordination it would have been mentioned at this point in the story? Now, on your grounds this is plausible, I admit. But you must give up your grounds, for here is a fact you have forgotten..

Long afterward, Paul, the aged, did incidentally refer to the ordination of Timothy: thus recording a fact which, but for such apparently accidental mention, many would not hesitate to deny, simply because *they will* not see the unity of Apostolic work,—the order and system of “the way of God.” Fortunately, therefore, for I speak after the manner of men, we chance to have the evidence, in those epistles of a later date, that he had even been designated by prophecy for his office, and solemnly ordained by St. Paul, with a college of presbyters, or a presbytery of Apostles, assisting. Not a word of all this in the Acts, although his barren circumcision—for other reasons—is so particularly recorded. I argue it would be violence to the spirit of the Scriptures not to infer as much in the case of Apollos. Accept the inference, and all is harmonized; deny it, there is no “order” in the Churches, and God is “the author of confusion.” *Mè gênoito*: God forbid. How could He authorize confusion in His own kingdom of heaven on earth, if the order that is so conspicuous in the starry heavens be indeed a symbol of that which He has established forever in the heaven of heavens, and in all things which are His work.

#### 10. CONSISTENCY.

If this be conceded, but not otherwise; if we accept, that is to say, the principles on which the baptism and confirmation of Apollos, and his subsequent ordination, are inferred just as we might infer the ordination of Timothy, even if St. Paul had not happened (so to speak) to recur to it as a well-known fact; then, but not otherwise, I say, the Book of the Acts is a harmonious whole. Not otherwise, for then it is but the record of Apostolic eccentricities; the conduct of any particular Apostle teaching nothing but his personal, local, and momentary fancies; the principles laid

down in one case as laws, giving us no reason to infer that they were the recognized teaching of all the Apostles as to the things commanded of Christ, and as such to be observed. And, then, what becomes of the baptism of infants? Many other sacred things are overwhelmingly proved by the torrent of inferential evidences. No mere isolated text, always subject to disputes about interpolation, could bear with half the force of the existing argument upon any unprejudiced mind. The argument for the Lord's Day as the Christian Sabbath; the proof of its substitution for the seventh day, which was not Mosaic, but primitive and Paradisiacal; these rest, absolutely, on inferences far more bold and paradoxical than anything here inferred by me. The principle of these inferences, and of the entire harmony of the Apostolic system, is vital to Christianity. Expel it, and chaos enters. But who that may claim the name of a believer can tolerate the idea of such a chaos in anything over which the Spirit of God moves on the wings of a dove! Surely, if the Holy Ghost is visible in the Apostolic acts, nothing but order and system can be conceived of as the fruits of His presence.

#### 11. THE WAY.

Even so, from the very beginning. No sooner did the Spirit descend upon the orphan Church, than the dry land appears, the seas retire, and the new earth is no longer without form. "Then they that (1) gladly received His Word (2) were baptized, and the same day there were added unto them about three thousand souls. And they (3) continued steadfastly in the Apostles' doctrine and (4) Fellowship, and in (5) Breaking of Bread, and in (6) Prayers." Here we have instantaneous organization. Faith leads to the Baptismal Covenant, and that to steadfast communion with the Apostles in their doctrines, and their

visible unity; and these are maintained by the common Eucharist and the Common Prayers. I give the definite article because it is according to the emphatic Greek.

## 12. THE RESULT.

And so we reach the grand system into which Apollos was brought by the teaching of Aquila and Priscilla. "The way of God" meant all this; that there was from the beginning a recognized system given by Christ, and brought into realized form through the Apostles by the Holy Ghost, in which "Faith came by hearing, and hearing by the Word," and in which "the obedience of Faith" implied: (1) Baptism, (2) Apostolic unity in Doctrine, (3) Apostolic unity in Fellowship, (4) the Apostolic Eucharist, (5) the Apostolic Prayers. And in all this *steadfastness* was required. It was no matter of mere preference,—it required principle.

My plan is to follow out this way, as it is mapped out for us in Holy Scripture, and we shall soon find that Apollos comes into view again. A sort of parenthetical discussion, however, becomes necessary at this stage of our talk, for we have already demonstrated more than our age is disposed to receive. When the nineteenth century thinks otherwise, so much the worse, you know, for Truth and Inspiration.

## V.—DISCORDS.

### I. HEAL THYSELF.

THE men of this age think otherwise. It has been discovered that unity is not desirable, and that nothing is so fine as the idea of "all tastes suited," in religion as in haberdashery. How strange that men should read the Scriptures, and yet be of such a mind. Wonder not at the superstitions of the middle ages, for *they* were not bred of enlightened, Bible-reading Christianity. Marvel not at the veil on the hearts of Jews. Marvel not at the contradictions and distorted Scripture texts of Papists. It has been left for Protestants, who call themselves Bible-Christians, and who boast of the Bible as their religion, their only religion, their whole religion; it has been left for these to contradict, in the most practical manner, the whole spirit and the express letter of God's Word; to fill the nations with jarring, and self-cancelling forms of Christianity; and then, to fall in love with this Babel. Yes, they grow rapturous over chaos; they sing hymns and pæans to Discord; and unappalled by growing infidelity, and the aggressions of an organized, and hence powerful, Popery, they satisfy themselves, by delusive hand-shakings on platforms, for the deliberate sacrifice of common faith, common worship, common ordinances, and all the organic strength of Apostolic unity.

When I look over the melancholy list of American sects, beginning with a few strong, respectable, and most zealous Christian denominations, and then unravelled out and tattered into the most hideous and loathsome heresies and schisms;

when I look over this list, and see how the sect spirit, made of good repute among Christians of the greater and more learned denominations, works itself out into the multiplication of ignorant and fanatical bodies, each tending to further division ; when I see this, and the confusions it works among the American people, as to the reality of Christianity itself, which the masses find so differently represented by its professed ministers ; then I am amazed at the apathy of all true Christians, and at their apparent acquiescence in a state of things so repugnant to the Gospel. Acquiescence ? Nay, positive delight in a corrupt and corrosive sectarianism, which requires a reformation not less real and thorough than was clamored for by those abuses of the middle age to which Wickliffe waked the conscience of a slavish generation.

The primal sin of Rome was that of spiritual *adultery*, as with the Jewish Church of old ; but the sect-spirit is that of spiritual *polygamy*, not less hateful to God, and not less productive of other evils. The Apostolic Church—"My dove, My undefiled, is one." Such is the spirit of the Scriptures. The violation of this spirit is schism, and it is to be charged with all its consequences, down to infidelity and Mormonism, even as we justly lay to the account of Rome all the evils that she has brought upon Christendom by the reaction of her impostures, including those of sectarianism and the unbelief of nations.

Oh, for the eye-salve which the good physician prescribed to the Laodiceans of old ; those self-satisfied paragons of the popular Christianity of this nineteenth century. Truly, if Popery finds its horrible warnings and rebukes in the Apocalypse, we may well point out, as not less descriptive and pertinent to popular Protestantism, the Spirit's messages to Laodicea and to Pergamos.

## 2. THE SECT CREED.

From pages of the delusive rhetoric which this piebald Christianity sends forth to justify itself, it shall suffice to select one example, which I find, at this very moment, going the rounds of the popular press. It is a specimen of inoculating a patient with his own disease, and coming, as it does, from one who is regarded as the very impersonation of prevalent American ideas in religion, it deserves attention. He says :

*"I believe that there ought to be five or six different denominations at least. When Von Moltke wished to take his men to Sedan, he took them by five different routes, but landed them all at Sedan. And so it is with the Lord ; the policy is not to make all travel on one road, but the object to be attained is the concentration at a single point. Although unity may be carried to an extreme, within certain limits it is both wise and healthful. It is not to be desired that there should be absolute organic unity among the Christians of the world. The unity that we want is of the heart."*

One is forced to exclaim, with the poet,

*"Can aught exult in its deformity?"*

Where is the text for such a sermon ? The Gospel according to—what Evangelist ? Yet, these are the words of a professed Bible-Christian, of a very earnest, conscientious man,—a man of genius, and worthy of the respect which is due to sincerity. Only, he has lived in the concentrated atmosphere of disunion so long that he is saturated with it, and becomes its eulogist,—a genuine Apostle and Evangelist of Discord.

Let us imagine this new Evangel to be very logical and true, as I think I can show it is not. Let us concede that it is something superior to the wisdom of the martyr ages,

when all were inspired by a zeal for absolute unity in Christ,—visible, organic unity. Let us allow this for argument's sake, the question still recurs, Is it according to Scripture; is it Christianity? I shall easily show that, however it may be an improvement on Apostles and Evangelists, it is not the Gospel.

### 3. CAPABILITIES OF APOLLOS.

For, were it so, Aquila and Priscilla merit nothing but rebuke for their interference with such a character as Apollos, and St. Paul made a cardinal mistake in reducing the other twelve Johnians to Apostolic unity. Was there ever so fair an opportunity thrown away? Here was Apollos, the man of men for a new edition of Christianity, and here were twelve others, *providentially* in the same situation with him. It is confessed by all, that Apollos was the very character to become a representative man. The Alexandrian type of Judaism and of Christianity found its joint exemplar in his illustrious person; and it was soon found that he was well adapted to carry away with him very many whom St. Paul failed to influence.

Now, if the Apostles and their early converts had only known this Evangel of the nineteenth century, how differently the story of Apollos would have read. We forbear to travesty the Sacred text, but manifestly the purport of the better and wiser Scripture would have some such scope as this:

“Aquila and Priscilla having heard Apollos, and having learned of his position as a disciple of John the Baptist, persuaded him that it was his duty to form at once a Johnian Christianity. St. Paul afterward coming to Ephesus, and finding that Providence had opened this door to a wider and more liberal state of things, and finding that Aquila and Priscilla had joined themselves to Apollos, as



co-founders of the new sect, not only congratulated them on the movement, but, with characteristic liberality, assisted them in giving organization to the new denomination. He observed that *organization* was a good thing for such a movement, but must not be general or extensive among Christians, as he thought *there ought to be five or six different denominations at least*. He used the words, *at least*, with emphatic force, looking forward to the day, when, as he trusted, there might be five hundred denominations of Christians, all beautifully diversified, and constantly spurring and lashing one another to activity by their liberal differences, and generous strifes, and rivalries, and mutual oppositions, not to say antagonisms."

The actual record, I need not say, is widely different, and so much the worse it must be in this age for us who blindly prefer it. We have conceded, for argument's sake, that the Evangel of the Plymouth pulpit is far better; but, we are forced to our conclusion that it is the very reverse of what Holy Scripture actually teaches.

#### 4. OPPORTUNITIES.

For, again, there was another grand opportunity,—another *providential* occasion for the very thing which is recommended by the Plymouth gospel, *i. e.*, "five or six different denominations, *at least*." Apollos went to Corinth, and there he seems very soon to have eclipsed those who were in Christ before him. Though he had humbly followed the advice of Aquila and Priscilla, and thus had been led into the Apostles' fellowship, there soon sprang up under his preaching a state of things far more coincident with the liberal and party-colored spirit of modern Christianity.

The Corinthian Jews, very naturally, leaned rather to St. Peter than to St. Paul. They could not readily forget

his recreant spirit, as respects his original Pharisaism and nationality. The more compliant disposition of Cephas led to the formation of a strong Petrine party. Naturally, St. Paul had his personal friends and followers, and the well-cultured Gentiles of the Corinthian Church could not but admire his cosmopolitan genius, so that a respectable minority waxed warm in behalf of their favorite Apostle.

Of the Hellenistic Jews, and of those Greeks who specially admired philosophic thought and genuine eloquence, a very strong party soon grew up around Apollos, in spite of his own narrow-minded unwillingness to lend himself to their measures.

Apollos, indeed, seems to have been unequal to the golden opportunity, and to have retired from Corinth at this crisis, and even to have put himself under St. Paul's influence. (I. Cor. xvi. 12.)

Things grew still more promising when certain believers who had seen Christ in the flesh, and who had been baptized with His baptism (St. John, iv. 1-2), began to make this advantageous distinction the ground for still another party. These parties had not yet ripened into their true and proper position of distinctly organized sects; they were only parties as yet, all tending, however, to the more liberal and advanced state of Christianity, which, owing to long, unenlightened ages, and the lack of the printing-press, was, in fact, never fully realized, except under the free and intelligent auspices of American, Evangelical, and Liberal Christianity.

That this form of Christianity has its Scriptural type, however, we may triumphantly assert, when we note that the earliest stages of Christianity were not unmarked by its liberal spirit. Thus, at Corinth, A.D. 58, might be heard, on all sides, those incipient and prophetic voices to which some score of sweetly-discordant bells give echoes in any flourishing American village, on every Sunday morning.

"I am of Paul," sounded one, with deep-toned bell-metal sonorousness; "and I of Cephas," counter-chimed another, in a sweetly discrepant key; "and I of Apollos," was the silvery note of another, an octave higher; and "I of Christ," in a still higher pitch, was the ring of a fourth. In the home of one sister Chloe was a little church, which had no such specialty or attraction. Here, then, were the elements of at least the five desiderated denominations, which nothing less than an American village of some five hundred inhabitants ever exhibited in all the beauties and charms of the full-blown idea. Its germs only can be credited to these ancient Corinthians.

#### 5. ST. PAUL'S FAIR CHANCE.

What a pity that St. Paul failed to take this enlightened view of the case as it stood. He had only to claim his dear Paulians, as best suited to be influenced by him, and to favor the immediate formation of Petrine, Apollonian, Aboriginal Christian, and Chloite denominations, of which the seed-principles all so happily existed in Corinth; he had only this to do, and he would have covered himself, in the first century and in ancient Greece, with the glory reserved, in point of fact, for the nineteenth century, and for the great American Republic. Let a man take up a Sunday morning *Herald* or *Times* or *World*, of New York, and run his eye along the Sunday notices for "Public Preaching," and he will see the beauties of this liberal Christianity, in a charming state of development. Here are to be seen the names of "reverend gentlemen" and "reverend ladies," of more than twenty different persuasions, each inviting the intelligent public to a highly-spiced "bill of fare" for the day, all tastes being suited. One is to prove that the "Mosaic account of creation is inconsistent with modern science;" another takes a liberal view of the Scriptures,

and shows that "they cannot be regarded as strictly inspired;" another "explodes the painful idea of eternal punishment;" another "objects to the Atonement, on Scriptural grounds;" another "disproves the Trinity;" another enforces the "rights of woman," *i. e.*, to preach and to sit in Congress; another very justly inveighs against intemperance; still another proves "the necessity of immersion;" while another proves the necessity of "several new varieties" of immersionist denominations; another demonstrates the "infallibility of Pius the Ninth;" and another exhibits the most conclusive evidence of the tolerant, pacific, and more than Quaker spirit of Popery, "from the days of Innocent III. to those of Queen Mary, Don Philip II., and Antonelli." Among these tokens of progress, a few pious Presbyterians, Methodists, and Episcopalians, exhibit the faint attractions of their best preachers, who hold in common to many antiquated and by-gone notions, such as "the sanctity of the Lord's Day," the "inspiration of the Evangelists," the "Divinity and Atonement of the blessed Saviour," and many other unprogressive but entirely respectable opinions. These are behind the age.

All this might have been *inaugurated* at Corinth in the year of Christ 58, if only St. Paul had then seized his golden opportunity, and preoccupied the position of "the Plymouth pulpit." He might have sent them for insertion into their creeds or hymn books, in place of "I believe in One Holy Catholic and Apostolic Church," this beautiful form of confession, *viz.*, "I believe that there ought to be five or six different denominations, at least."

#### 6. ST. PAUL'S MISTAKE.

Instead of doing this, however, the benighted Apostle, not entirely able to persuade himself of the actual state of things, much less able to appreciate its glorious advantages,

wrote an Epistle to the Corinthians, from which we are forced to quote the following (narrow-minded) expressions :

"Brethren, I exhort you, by the name of our Lord Jesus Christ, to suffer no divisions among you, but to be knit together in the same mind, and the same judgment. For tidings have been brought to me concerning you, my brethren, by the members of Chloe's household, whereby I have learnt that there are contentions among you. I mean that one of you says, *I am a follower of Paul* ; another, *I of Apollos* ; another, *I of Cephas* ; another, *I of Christ*.

"Is Christ divided? Was Paul crucified for you? Or were you baptized into the name of Paul? . . . For while you are divided amongst yourselves by jealousy and strife, and factious parties, is it not evident that ye are carnal, and walking in *the common ways of men*? When one says, *I follow Paul*, and another, *I follow Apollos*, can you deny that you are carnal? Who, then, is Paul, or who is Apollos?" etc.\*

From this the Apostle goes on to argue that Christians are God's building, having the absolute unity of a material fabric,—a favorite figure with him. He also remarks that the wisdom of this world is foolishness with God, and enjoins every believer "not to make his boast in men;" and then asserts, for the ministers of Christ, one commission and one stewardship. Finally, since Apollos was unwilling, at that time, to return to his friends at Corinth, as St. Paul desired, he sent Timothy to restore all things to unity on the ground of his own (St. Paul's own) teaching and example, which he identifies with the way of God: "He shall put you in remembrance of *the path wherein I walked*, in the fellowship of Christ, as I still teach *everywhere* in *all* the churches." (I. Cor. iv. 17.) Compare the original Greek.

Now, it must be owned that, if St. Paul is to be taken

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\* See Conybeare and Howson's translation.

literally, and without the freedom of interpretation suggested by modern enlightenment, all this does very much clash with modern and, especially, with American ideas. I am not denying that the Plymouth Evangel is better; I am only showing that it is not the Evangel of the Apostles of Christ.

#### 7. THE OTHER SIDE.

For it is not here and there a text,—the rush of Niagara to its steep is not more overwhelming than the whole current of the New Testament in another direction. There are, thank God, a few blessed texts which provide for the admitted cases of exception, but such is the torrent of Law. Let us examine a few of them, taken almost at random: (1) Thus saith the Lord; "There shall be one fold and one Shepherd;" (2) "Neither pray I for these alone, but *for them also which shall believe on Me through their word*; that they all may be one, . . . *that the world may believe that Thou has sent Me.*"

Thus our Lord makes the manifested unity of believers, to the end of time, the condition of missionary success. While the Church was one, there was a great triumph "of the one Lord, the one faith, the one baptism." Ever since divisions came in, there is little progress of pure and undefiled religion.

Nobody denies the necessity of unity; "But," says the new Evangel, "the unity we want is of *the heart.*" What does this truism mean? Heart-unity manifested by actual strife, by continual divisions and controversies, kept up at an enormous expense of men and treasure, and with the cruel result of depriving vast regions of the land of all religious teaching? In a little village of Western New York, on a Sunday, lately, might have been seen *five* "Evangelical" brethren, each one half starved, and preaching each to about fifty persons; and I verily believe there was as

much *heart-unity* among these good men as can possibly survive among the bickerings of their flocks: and their flocks are as much united, again, as is possible where each is forced to fight for the bare existence of his favorite denomination in the said village. There is as much "unity of heart" among them as poor human nature is capable of in the circumstances; but each of these "denominations" begins to feel that what we want is unity of *faith and worship*, and hence of pocket and of exertion in the cause of Christ. Meantime, one of our most respectable denominations reports some "*five hundred* vacant pulpits" in the West; and there are vast regions in those parts absolutely destitute of all preaching. It is commonly supposed to be primarily important to set a man in every Atlantic-coast village "where other denominations have a footing."

#### 8. CITATIONS.

Something like organic unity might work better, perhaps; at least, so teaches the New Testament, as follows:

(1.)

"Stand fast in one spirit, *with one mind striving together* for the faith of the Gospel."—*Phil.* i. 27.

(2.)

"Ye are built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief Cornerstone; in whom *all the building fitly framed together* groweth unto an holy temple in the Lord."—*Eph.* ii. 20.

(3.)

"Till we all come in the *unity of the faith*, and of the *knowledge*, of the Son of God, unto a perfect man, etc.

"That we be no more children, tossed to and fro, and carried about with every wind of doctrine, etc.

"*Fitly joined together and compacted* by that which every joint supplieth," etc.—*Eph.* iv. 13-16.

(4.)

"I hear that there be divisions among you; and I *partly* believe it. For there must be also heresies among you, that they which are approved may be made manifest among you."—*I. Cor.* xi. 18, 19.

(5.)

"Now I beseech you, brethren, *mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.*"—*Rom.* xvi. 17.

(6.)

"For the time will come when *they will not endure sound doctrine*; but after their own lusts they shall *heap to themselves teachers*, having itching ears."—*II. Tim.* iv. 3.

(7.)

"Now *we command you*, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves *from every brother* that walketh disorderly, and *not after the tradition which he received of us*. For yourselves know how ye *ought to follow us*" (*i. e.*, "Paul, and Silvanus, and Timotheus.")—*II. Thess.* iii. 6.

(8.)

"If any man *obey not our word* by this epistle, *note that man*, and have no company with him, that he may be ashamed. Yet count him *not as an enemy*, but *admonish him as a brother.*"—*II. Thess.* iii. 14-15.



## (9.)

"Therefore, brethren, stand fast and *hold the traditions which ye have been taught, whether by word, or our epistle.*"

—II. Thess. ii. 15.

## 9. A PAUSE.

Why should I go on? Must I quote St. Paul's parting words to the elders of Ephesus, the half of St. Peter's second epistle, and the entire epistle of St. Jude? Must I quote all the Scriptures that reckon schisms and divisions among evil works, and works of the devil? Must I enlarge on the slighted Scriptures which speak of the "holy kiss," the mutual "foot-washing," the one Baptism, and the one Bread, which are insisted on as pledges of "absolute organic unity," and which no ingenuity can reconcile with the actual condition of things, nor even with "the five or six denominations, at least," which are so much desired and commended by the new Evangel?

Náy, I will rest here for the time, only remarking that not yet do I pronounce the popular ideas unwise. I still concede that they may be, for aught I have urged, vastly wiser than the Apostles, and greatly superior to the doctrines, generally, of the New Testament. Only this I affirm to be proven, viz., there is no harmonizing the two classes of ideas. If the nineteenth-century ideas are right, then "the everlasting Gospel" is all wrong. If, on the other hand, the New Testament is law, then—"physician heal thyself." Let popular Evangelical Christianity take itself in hand, and first find out a way to reconcile these differences, returning to "first works," and "remembering from whence they are fallen." Then let them send the Gospel to the heathen, with no "uncertain sound," and rebuke the Apostate Papacy and popular infidelity with a voice of authority, and "not as the scribes."

## 10. DEMURRER.

For the sake of the argument, I say, I have so far allowed that the views I am reviewing are better than the Gospel,—a genuine nineteenth-century discovery, eclipsing the Bible itself. But does this concession hold good in point of fact? Is this wisdom of man, after all, wiser than “the foolishness of God?” May not God, after all, understand His own plan, and the ultimate good of keeping His way, better than any man can understand the tendencies of his own wisest counsels? And, granting that the Gospel is His gift to the world, may not its ultimate realization of His designs depend on our keeping to His ideas, and allowing Him to work out His own wisdom by our simple obedience? I concede, still, that there is much to be said, from man’s side, and from an American’s standpoint, in favor of this novel Evangel. It takes a kind view of existing difficulties, and proposes mutual toleration on terms very flattering to personal feeling. But what if we put ourselves into the Divine stand-point, and agree to argue from the positions He has prescribed? Then it will be wiser to admit the enormous evil of the existing chaos; to assert that what God commands He is able to effect, and to live and labor accordingly, “speaking the truth in love,” and leaving it to His Holy Spirit to restore, *in His own time and way*, the unity and efficiency and force which belonged to His Primitive Church.

## 11. ELASTICITY.

Let us recall, then, the full-blown results to which we are invited by the popular Evangel. Instead of, “I believe in one Holy Catholic and Apostolic Church,” we have it thus stated: “I believe that there ought to be five or six different denominations, *at least*.” We have seen that it

was not so said by the Author of Christianity, nor did it thus strike any of His Apostles. They taught the very reverse; they nipped sectarianism in its first germs and elements, and taught unity,—absolute, organic unity, “by the HOLY GHOST,” with all the force of example, doctrine, entreaty, alarm, and warning.

But let us look at it from the side of plain common-sense. “Five or six, at least.” Every believer in this Evangel is willing that there should be a *limited* number of such denominations, each measurably consistent with his own views. Beyond that, even he advises us not to subdivide and mince the common inheritance. But why not? Why limit an elastic principle? Why “five or six?” and if “at least” be the phrase, then why not five times that number as the *maximum*? We reach (1) a *minimum* of six; why not (2) a *maximum* of fifty? More than fifty actually exist among us. But, rather, why stop there? Admit the principle,—who shall stop it? The horse liked the man on his back while he was running down the stag; but he wished the principle to be checked, as soon as the man turned him into the stable, to be his servant. So we like the principle of six or fifty sects, because we fancy we can manage so many, and we may use them against our pet aversions; but when everybody claims a right to set his *maximum*, and to carry the principle to its infinite series of natural and logical consequences, oh, then, “we must put an end to this business.” The *reductio ad absurdum* is soon reached.

## 12. HOW SECTS ORIGINATE.

All seems well enough, while only educated and learned gentlemen adopt this principle of divisions in behalf of sober and well-established systems. But there are millions of souls in the American Republic who dislike learning and education, and who prefer that pastors or teachers

should be just like themselves. Consequently, "I believe in five or six denominations, *at least*," is a creed that just suits the purposes of a "Joe Smith," or a "Brigham Young," for they can take advantage of it to start each his own sect; and once started, it may become as exclusive as the respectable denomination of Baptists, nay, as Popery itself, without forfeiting its right to recognition under the general principle. True, "Joe Smith" gives us an extreme example; but doubtless there may be more decent systems founded on "Joe Smith's" principle, which is precisely that of the creed I have quoted. Let us see how the principle works among more respectable people of the ignorant class. I shall quote a most worthy and unimpeachable authority,—the lamented Dr. Thomson, lately deceased, a Methodist *bishop*, who deserves the most respectful consideration and remembrance. He shows us how sects originate, and how "ministers of the Gospel" are multiplied in this our enlightened Republic. Here is his testimony:

"Most of the brethren of the Lexington Conference, if not all, were, before the war, slaves. It is remarkable what improvement they have made. Most of them can read, many can write, though some still make their mark. *One presiding elder signs only his initials*, placing them horizontally and inverting the proper order. The bishop, in his address, having cautioned them against using words they do not understand, and advised them to look at every word in the dictionary before using it, unless they were quite sure of it, was told that they had no dictionaries; did not know where to get them, *and would not know how to use them if they had them.*

"The poor whites, especially in the mountain regions, are nearly as uneducated as the negroes. I saw a petition at the Kentucky Conference as bad, even worse, than any document presented at the colored Conference. Yet, strange

to say, the presiding elder said it was his opinion that the man was *not only an official member of the Church*, but a schoolmaster. Many of the people there can neither read nor write. The preachers of that section are generally of *the hard-shell variety*. They wear a striped vest, use a nasal tone, and boast of their ignorance. One said, lately: 'I am too ignorant to lead you astray. I don't use no dictionary words. I simply *mulligate* the Gospel.' One of our own men wanted to preach. The circuit preacher and elder thought him too ignorant. He went to the circuit judge to obtain license, who, smiling, said: 'I have no authority to license you to preach.' He then went to the prosecuting attorney, *who, being a great joker*, told him to go to a certain Baptist deacon who had lived long in the neighborhood, and, in the presence of witnesses, demand license three times. If, then, he was denied, *he might organize himself into a Church, and license himself*. 'That,' said he, 'is the law.' He followed the attorney's advice, and, stranger still, *has a few followers*. Is not this independency? *But how many of our Churches have had some such origin!*"

It seems the young lawyer, whose advice was taken in this case, was "a great joker." But good Dr. Thomson thinks that not a few of "our Churches have had some such origin." If so, the *joke* is a very practical and serious one. "That," said he, "is the law;" and was he not right? Is not any man who can get a few followers to recognize him as a "minister of the Gospel," entitled to such a dignity? And how are the poor, ignorant people to be saved from the ravages of wolves, who find it so easy to put on sheep's clothing? This degrading, confounding, destructive work all begins with the creed of the respectable and worthy men, who say before their countrymen, "I believe that there ought to be five or six different denominations, *at least*."

### 13. THE DOGMA IN PRACTICE.

And our countrymen lay this creed to heart, very practically. Beginning with "the five or six denominations," they practise subdivision with extreme facility. I take the following list from an excellent popular almanac:

1. AFRICAN.—(a) Methodist Episcopal Church, (b) Methodist Episcopal Zion Church.
2. BAPTISTS.—(a) Regular, (b) Anti-mission, (c) Seventh-day, (d) Six-principle, (e) Free-will, (f) River-brethren, (g) Winebrennians, (h) Dunkers, (i) Mennonites, (j) Campbellites.
3. CHRISTIAN CONNECTION.
4. CONGREGATIONALISTS.—(a) Orthodox, (b) Unitarian.
5. FRIENDS.—(a) Orthodox, (b) Hicksite.
6. GERMAN.—(a) Evangelical Union, (b) Reformed.
7. LUTHERANS.
8. METHODISTS.—(a) Episcopal, (b) Church South, (c) Protestant, (d) Evangelical Association, (e) Wesleyan, (f) Free, (g) Independent, (h) Central, (i) Primitive.
9. MORMONS.
10. PRESBYTERIANS.—(a) Old and New, (b) Cumberland, (c) Reformed, (d) Reformed Synod, (e) United, (f) United Synod, (g) South, (h) Associate Synod, (i) Associate Reformed of New York, (j) Associate Reformed of the South, (k) Free Presbyterian Synod, (l) Independent Presbyterian, (m) Reformed (Dutch).
11. SECOND ADVENTISTS.
12. SHAKERS.
13. SWEDENBORGIANS.
14. UNITED BRETHREN IN CHRIST.
15. UNIVERSALISTS.

This, however, is only the list of the more noted denominations, all of which hold to the popular idea of human

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organizations of Christianity. These all oppose the idea of *one, historic, continuous, visible, Apostolic Church of Christ*; which never can perish, and to which everybody ought to belong; and of which everybody baptized into Christ is, in fact, a member by baptism, even though he be not so by practical adhesion. Those who are familiar with the religious history and literature of England in the seventeenth century need hardly be reminded of the awful testimony of Edwards, the Presbyterian, as to the errors vented and acted there, in the years subsequent to the triumph of the Independents. In his unsavory "Gangræna" he reduces the chaos to sixteen elemental forms, which he enumerates as "Brownists, Chiliasts, Antinomians, Anabaptists, Manifestarians, Libertines, Familists, Enthusiasts, Seekers and Waiters, Perfectists, Socinians, Arians, Anti-Trinitarians, Anti-Scripturists, Sceptics, and Questionists."

Everybody who is familiar with our own country districts, and with Western communities, knows that almost every village boasts of its own variety, under similar heads, so that we come down to the last stages of the *gangrene* in the endless variety of "Hard-shell," "Soft-shell," "Mugletonian," "Smithite," "Jonesite," and "Robinsonite," communities, which disfigure our religious nationality, and bring contempt upon the Christian name. One feels a sort of degradation in reading such a record of the ultimate decay in which the Christian name may be found dissolving, putrefying, and perishing.

#### 14. HOW IT WORKS.

The result is, there are scores of villages, even in the old State of New York, in which no religious rites are maintained. I have seen villages with five separate places of worship, not one of which was opened on Sundays with any regularity. The entire village was able to support one

respectable pastor. One respectable pastor was equal to the charge of the village. Even if five had been supported there, *four* supernumerary preachers would have been subtracted from destitute regions and maintained at a useless expense, merely to illustrate the beauties of the Creed which begins with, "I believe there should be five or six different denominations, at least."

I forbear to enlarge, on divers considerations which must here suggest themselves to every pastor of a Christian flock, as to the effect of all this on the practical piety of the people. But I mention one important matter which all good men must feel,—the utter destruction of discipline. What does it signify that the good pastor of this or that congregation is resolved to exercise the discipline of his standards against Mr. Brown or Mrs. Smith? They "take a pew" across the street, in the "Independent Heterodox Church," and "are as good as anybody." With them they take their unoffending children, who grow up accordingly in these strange paths, and lose all their early promise and knowledge of God's Word. This case will be recognized as one of soul-sickening experience by every pious minister, of whatever "evangelical" denomination. But it is part of the blessings that come of the Plymouth Creed, and its differences with the Nicene.

This Creed may be further illustrated by the statistical facts touching educated ministers of these five or six liberally-supported denominations. Of eight New England colleges, the facts are said to prove that the percentage of graduates entering these ministries has declined, in fifty years preceding 1865, from thirty per cent. to eighteen per cent.; and the late statistics of Western colleges are much more alarming. Now, if "five or six denominations" must be kept up, and if thirty or forty more will claim an equal right to be kept up, how are forty millions of Americans to be provided for?



## 15. HUMILIATIONS.

The dreadful degradation of the name and office of a "minister of the Gospel," which is the result, has an incredibly confounding effect on the masses. It is very honorable to many of our railway and steamboat companies that they are disposed to carry to and fro, freely or at half-fare, any "minister of the Gospel." But I am informed that the class of men who present credentials, of divers sorts, to claim the privilege, is very large, and illustrates the religious condition of the land in a shameful manner. These *credentials* vary in character and kind, from the certificate of the county-clerk, the wearing of a white neckerchief, the certified vote of an assembly of Universalists, or "come-outers," the sign-manual of "Brigham Young," and the like, up to academic degrees, or the exhibition of a visiting card with the prefix "Reverend," or the suffix of an honorary doctorate. When the claim to be a "minister of Christ" is thus debased and run into the ground, how can the people be expected to attach any respect to it? It is, in fact, regarded with no little contempt, except where personal considerations redeem it from scorn, in individual cases. But these considerations, being those of "professional eminence" merely, may invest the pastor of an infidel tabernacle with far more of prestige and presumed authority than would be accorded to a majority of the pious and devoted ministers of evangelical sects. The blasphemies of a Theodore Parker, and the pious utterances of a Sumnerfield, come before the public alike as the sermons of Christian ministers. Let all good men reflect on the unspeakable mischiefs which must result from such impressions, daily communicated by the press, to sharp-witted and sceptical millions, who know little or nothing of genuine Christianity. Two parties only are the gainers,—(1) that of *unbelief*, in

its thousand forms, and (2), by reactionary processes, that of *credulity*, in its Popish and fanatical varieties.

There are large districts, and almost whole counties, even in the older States, which show the consequences already. Thousands of our population are enrolled in no religious denomination, and their children are growing up in a paganism of the most practical sort. They know enough of Christianity to be profane beyond all example; their only prayers are oaths and curses. Few are aware that even in this State of New York, in the neighborhood of populous cities, and actually in sight of their steeples, communities of unevangelized heathen (Indians) still exist, after a century of intercourse with the whites, and while we are sending missionaries to the ends of the earth. What it costs us to sustain the mere *diversities* of five or six different denominations of evangelical Christians, all loving the same Saviour and reading the same Bible, drains the resources of home evangelization, and leaves the poor and needy with nobody to care for their souls.

#### 16. THE ILLUSTRATION.

In view of these facts, I am very thankful for the illustration suggested by the popular authority I have quoted,—“Moltke and Sedan.” It seems to me to force a conclusion the very reverse of that which it was designed to suggest. “Sedan,” in our case, is the fearful unbelief and ignorance of God, which we find entrenched, and every day fortifying itself, in the popular mind of America. On this it is necessary to concentrate one army, directed by one Spirit, organized on one plan, guided by leaders acting in perfect harmony, and never turning their arms one against another. They may move in five ways, or in five hundred, so long as they are all moved on one plan and have but the one object,—to carry out that plan and subdue the common enemy, the

enemy of Christ our King. This is precisely what I am urging in these essays; this is precisely what the Apostles teach us; this is what the Great Captain of our salvation teaches; and I fail to discover in Moltke's ideas of a campaign anything whatever to sustain the wisdom of the new creed, which would have us believe in "five or six different denominations, at least."

#### 17. WHAT MOLTKE SHOULD HAVE SAID.

To gain any support for such a creed from Moltke's tactics, it would be necessary to show, not that he moved his one army in five different ways upon Sedan, but that he acted somewhat as follows. Let us suppose he had said, before crossing the Rhine, to his brave men in arms, "Soldiers, we are acting on a very false system of war. I observe you all seem to be thoroughly organized as one grand army, and that you are anxious to preserve, however you may be distributed in various corps, one discipline, one common plan of campaign, and one recognized system of drill, of instructions, of subordination, and of organic force. All this is mere delusion. You have different tastes, and are intelligent enough to have each your own ideas of what it is best to do. Break up, then, this vast clumsy organization, and let us have, at least, five or six different armies, each pursuing its own ways, and occasionally firing into each other, or pausing for skirmishes between different generals. If these skirmishes should produce subdivisions, and end in producing thirty or forty armies and guerilla gangs, obviously, we should all be the stronger. We want nothing but *unity of heart*. Be good Germans, and act for the one object of humbling the enemies of Fatherland. Yes, I hear your cheers. Your hearts are all right; now then, break up into your several gangs, act with your favorite officers; agree to differ; scatter, scatter, scatter! That

is the best plan, if the heart is only true to the cause. Be sure to shake hands with one another before and after a free fight among yourselves; then keep to your personal ideas of a campaign, and follow no leader that will not gratify these convictions. This will insure success. Huz-zah, boys! Now, begone. *Helter-skelter!* be your war cry."

Had Moltke sent his brave Prussians across the Rhine on such a plan of operations, and had Sedan fallen in consequence of such advice, the illustration aforesaid, which seems to be so much admired by popular religionists, would undoubtedly have a just claim on our further consideration; especially if it could be harmonized with the marching orders of the Great Captain of Salvation, as given in the New Testament.

#### 18. ONE REFRAIN TO MANY RECITATIVES.

It required unquestionable genius to furnish an illustration so original; but the old stock argument is, after all, quite as happy in its conception. "If we only get to heaven," says a dear old lady, in her arm-chair, her face beaming with real good-nature and kindly Christian feeling, which we would not rudely violate for the world: "if we only get to heaven, it will never be asked by what road we came."

I have no doubt that this is a prophecy which may be relied on; but, as it is practically used, it is almost needless to say that it involves fallacies the most monstrous, and such as no Christian can admit. (1) It is used by the venerable old lady aforesaid, as a harmless expression of downright goodness, and it means, with her, nothing more, nothing less. She is just as much convinced after saying it, as she was before, that her own way is the true way, and that all who are out of it are "in a parlous state." She

prays for them with true Christian charity ; the burden of the prayer being that they may all read the Bible through her glasses. (2) But it is also used by tramps and beggars generally ; and by those who are "of no religion in particular," but who are willing to ask a minister of any denomination for means to go to a remote town by railway, "the money to be sent back by next post." I have often heard this pious sentiment from such persons ; in fact, have become familiar with it in such conversations. (3) A good woman, of Celtic features and dialect, who admitted she was "not a Prodeshan," but who had no more objection to my money than to her own priest's (which, she allowed, she never was so lucky as to see, except in transition from her own palm to his), once expressed the same pious sentiment with an unction of special toleration. But I thought I detected an expression of Tipperary cunning about the eye, as she pronounced the words, "*If* we only get to heaven." This was the saving clause with her, no doubt ; but it touches at least the question which may be fatal to the whole maxim. (4) This is the one expression of piety to which old hardened sinners melt down at funerals, and in other circumstances of affliction. They profess a great "respect for religion ;" they are too charitable, however, to have any preferences ; they are so full of love to God and man, that they would just as lief call on you as on any other minister to drive five miles through a snow-storm, at your own charges, to bury a favorite child. They are in favor of all denominations. They spend Sundays at home, reading the newspapers, "because a man can be just as good a man in his own house as in a church." He don't profess any religion, "but he is better, perhaps, than some that do ;" and "if we only get to heaven," etc. He ends with the same pious formula. (5) It is supposed to be a favorite stereotyped form in printing offices, as it comes in so often in obituary comments on good citizens, who have

"never joined any denomination, but who," etc. (6) It is a hack sentiment of those who do not mean to pass for infidels, but who are always found on the side of the devil, and who, such being their creed, are wont to follow it up with Alexander Pope's *Te Deum*,—

"By saint, by savage, and by sage,  
Jehovah, Jove, or Lord."

We have had some very pretty poetry lately travelling through the land, and meeting with universal favor, which extends this sentiment in favor of the Veda and Shaster, as genuine Bibles of humanity, and which allows "Jesus," reduced to a common name, a place with Confucius and Zoroaster.

And, (7) we grieve to say, dropping other uses of the proverb, the same phrases are often heard from the lips of pious, thoughtful, earnest followers of Christ, who really mean by it something "lovely and of good report." Yet the crowd who hear it understand it otherwise. "Black is not very black, nor white very white;" truth is not very true, nor falsehood very false. "No matter what one believes, if only the heart is right," is the inference; and what thing that is evil is not sheltered and nurtured under this miserable fallacy? It is only Pope's popular nonsense over again,—

"He can't be wrong whose life is in the right."

True enough; but, need we suggest that the whole question lies in what is assumed? Whose life can be in the right, who loves not the Lord Jesus Christ in sincerity, who refuses to confess His name before men, and in whose heart are none of His ways? And how many a poor, half-instructed believer is right so far, and hence, safe for himself; while, after all, he is all wrong as to his entire *work*; building "wood, hay, and stubble," which must be so much

loss in the day when it is tried by fire ? He builded *on the foundation* ; but his work was not such as to endure, or to build up permanent Christianity for others after him.

#### 19. AN INQUIRY.

Millions of our countrymen are, just now, adopting for time and eternity a thousand sinful courses, in opinion and practice, on this current fallacy. It just suits the human heart in its lawlessness and indifference to truth. Is it not time for truth's friends and allies to expose the manifold absurdities which it involves, and to come out on St. Paul's positive ground,—“If an angel from heaven preach any other Gospel than that ye have received, let him be anathema?” Is it not time for true servants of God to occupy precisely such ground as did the beloved disciple, when he said—with nothing but love in his heart—“We are of God. He that knoweth God, heareth us ; he that is not of God, heareth not us ; hereby know we the spirit of truth and the spirit of error ?”

Between this sound, candid, Apostolic defence of known truth, and of a definite doctrine of salvation ; between this “speaking the truth in love,” and the platitudes of modern “agreements to differ,”—what a difference ! Further, I must ask, does not any one see an underlying fallacy of yet more egregious absurdity ? “If we all get to heaven,” etc. It implies that such is the probable result of the present state of things. But the palpable answer is, we are not concerned for the thousands of pious people who may be saved—some in one way, and some in another—some “so as by fire,” but yet saved through faith in Christ ; we are concerned for millions who are not touched by these thousands, but who are disgusted and repelled by them, just because they cannot unite in showing them “the way of God.” The question is as to unbelievers ; the millions of semi-

infidels in America, and of heathen abroad, who are almost excusable for the position they practically occupy: "We will hear you when you can agree among yourselves; we have no time to examine all your different creeds."

## 20. THE GRAND IDEA.

Finally, the creed we have quoted ends in another brilliant generality,—“The unity we want is of the heart.” Nothing can be more true; but what good does heart-unity accomplish, if it crops out in maintaining and perpetuating these costly and desiccating and internecine practical disagreements? What family could substitute such a platitude for the sweet subordination established by God in the relations of children to parents, and for the practical unities between brothers and sisters growing out of such subordination to a common law of loving obedience? Heart-unity is a rhetorical nonentity unless it means hand-unity and coöperative unity like that of the Primitive Christians, who were of “one heart and one mind,” and who “lifted up their voice with one accord,” and who “came together into one place,” and for one purpose, and whose heart-unity meant “one Lord, one faith, one baptism,” and “no divisions.”

I could point out many villages which have made honest efforts, at times, to establish *heart-unity* in connection with a deep, underlying sense of the importance of keeping up every man his own way, and stopping the moment that heart-unity began to interfere with conscientious self and the predominance of self's chosen congregation. The result might be stated as not entirely successful, and would probably be described as follows, by the leading and responsible parties in each of “the five or six denominations” struggling for existence among a population of not more than three hundred householders, poor and prosperous to-



gether. The report would be, I say, somewhat as follows : " We are all of one heart in this village. Of course, true Christians can't be otherwise. But each of us, you know, must keep up his own preaching, and we have such honorable rivalries that each is obliged to outdo his neighbor, if possible, in furnishing, and organs, and bells, and steeples, and fire, and lights, and especially in eloquent sermons. We must support our own newspapers, and 'Boards of Missions,' and 'Tract Societies,' and whole armies of 'secretaries' and 'agents' to carry them on ; and, altogether, it ends in having no settled minister in the place. We are all one in heart, but the necessities of the case beget differences between families and quarrels among neighbors. Our little community is divided up into very uncomfortable parties, and each congregation breeds cliques and factions, as one or another family feels imposed upon in the struggle for support. Good ministers can't stay long in any congregation, without taking sides. Even the village school-master, to keep his place, must be of 'no particular religion ;' and it must be owned the ungodly seem to have some truth on their side, when they say, 'See how these Christians *hate* one another.' "

When I lived in a very large city, I had no idea of this state of things ; but my missionary experiences have taught me that it is the curse of all our rural districts, and is destroying the religious and social life of the land ; yes, and *even our civilization*. And how can it be cured, when the cleverest and best men in the popular pulpit tell their countrymen that these things ought to be, and that " five or six denominations " are *the least* that ought to be thought of, for the good of souls and the cause of Christ ?

Everybody who was young some thirty years ago, must remember a story which was in our popular school-books, about a poor fellow falling in the streets on a Sunday morning. The good people, on their way to their divers places

of worship, stopped and ran to his assistance. One dashed water into his face, another applied a smelling-bottle, another consoled the child of the unfortunate sufferer, another flew for the doctor, etc. These all represented divers sects and religions; and in this law of kindness and morality, said the story, "all Christians agree." This was, and is, accepted as a triumphant statement of Christian unity. But this mere humanity of instinct and social decency, good as far as it goes, is it the way of God? St. Paul says, rather, "We being many are one bread, and one body: for we are all partakers of that one bread;" and, again, "By one Spirit are we all baptized into one body, and have all been made to drink into one Spirit."

## VI.—HALVES.

### 1. THE BELIEVING SPIRIT.

WHEN I compare the believing spirit which the Prayer Book everywhere breathes and reproduces, with the spirit of this world, which now operates in the popular religionism of this country, I am moved with love to God that He has graciously preserved to us a historic Church, with its ancient Liturgy, and with Apostolic formularies of child-like faith. Often, indeed, do I find my own want of faith rebuked by the loving acceptance with which the dear Church, in her worship, receives great mysteries, and

“—delightedly believes divinities,  
Being herself divine.”

Hers is, indeed, the spirit of the Holy Mary, confounded by the overwhelming intimations of the Angel, but sweetly acquiescing, with only a momentary conflict against faithlessness: “Behold the handmaid of the Lord; be it unto me according to Thy Word.”

### 2. UNBELIEF.

Widely different is all this from the spirit which accepts what God has not revealed, and deceives itself, in a “voluntary humility,” by adopting impossibilities of its own creation, and crediting monstrous things without evidence. Yet, it is not less different from that doubting disposition which for a time disgraced St. Thomas, and grieved

his Saviour. This is the spirit of popular piety. It would gape on the wounds of the crucified, and reopen them by a cruel and carnal experiment. It would probe with an exploring finger hardly less grievous to be borne than the nails ; hardly less tolerable, I say, than the spikes and the spear, to Him who bids us be as little children, when He speaks, or when He sends His testimony. It is because of a predominance of this coarse, inquisitive sensualism that the popular piety is disappearing. Among thousands of our nominal Christians, there remains little of the Gospel except its humanity and outward morality. This is a fragrant flower, but not well-rooted and grounded, and it must soon be succeeded by a profuse crop of thorns and nettles. Many good men, in the spirit of doubting Thomas, are now sowing broadcast the seeds of such a harvest, from worldly tribunes, which can hardly be called pulpits in any sense. Sad consequences follow, as in Holland and Germany, for God is faithful to His own way, and to those who keep it. He will accept the faith and love of pious men wherever it is to be found ; but He gives it only to His Church to survive the changing forms and fashions of popular thought, and to be always His Bride, and the echo of His own voice to the world.

### 3. THE SOURCE OF UNBELIEF.

The Socinian is blind to the many Scriptures which contradict his awful heresy ; but he amuses himself and his audiences with those which seem to favor it, and many such there are. He lives on half-truths, and not believing the two natures in Christ, he enlarges upon the human half, and simply rejects the other half. Both halves are united and harmonized when one accepts the Nicene Creed. That creed may appear mysterious and complicate ; but, it is like an elaborate key. Try it ; and if it unlocks the Scriptures, as it does infallibly, then its value is demonstrated.

regrets that some of its expressions *require so much explanation*. Why, these expressions are Scripture, nothing but Scripture; and does it never occur to such good men that God has given us these sublime and mysterious formulas, on purpose that they *may be explained over and over again*? He is wiser than man, even in apparent "foolishness," and when His words are not according to our carnal wisdom, what does it signify, save that we need to be put in mind, very often, of the exceeding riches of His mercy and goodness toward us. But for these "dark sayings," much of His wonderful way would pass from our remembrance. We should utterly fail to "comprehend, *with all saints*, what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge, that we might be filled *with all the fulness of God*."

We see another reason for some of these sayings, the fulness of which is manifested to us, "and not to the world," when we read those other words of Christ,—“Unto you it is given to know the mysteries of the kingdom of God; but to others in parables, that seeing, they might not see, and hearing, they might not understand.” Spiritual things are revealed to the spiritual. It is mercy to others that they “know not what they do,” in rejecting mysteries. But, there are some who would refuse “strong meat,” even to those who are of full age. They seem to think it would be better if the Scriptures contained nothing but the milk that belongs to babes. They would leave nothing for those who are no longer children; who have become more skilful than others in the word of righteousness; “who, by reason of use, have their senses exercised to discern both good and evil.” Lord, increase our faith.

## 6. DARK SAYINGS.

For whether they like it, or like it not, it has pleased God to put into the Scriptures "some things hard to be understood, which they that are unlearned and unstable wrest, *as they do also the other Scriptures*, to their own destruction." The monstrous system of Romanism is built on such "wrested" or perverted Scriptures; Scriptures interpreted against all evidence, and contrary to the testimony of "the Keeper and witness of Holy Writ," in the pure and primitive age. But, is all this any reason why we should not use these Holy Scriptures in sincerity and truth? Is there not all the greater call upon us to economize aright what others so grossly abuse and corrupt? Sectarianism, true to its character, gives up perverted texts to the enemy. The sheep are not its own, and it leaves them to the wolf. The Church, calmly and faithfully, restores truth to its place, and feeds the sheep of Christ with all that the Good Shepherd meant for them. Again, I say, how precious is our Prayer Book for its sublime fidelity to the words of the "one Shepherd," even when they are parables and myths, when they are "goads and nails,"—"the words of the wise and their dark sayings."

I propose by and by to discuss some of these sayings, more particularly; but, even now, let us look them in the face, and let us ask all candid Christians to remember that they "are spirit and are life." They are given us by Him who designs them for important purposes in His kingdom; and they who pervert them, as the Papist does, are not more to be censured than others who, professing a greater veneration for Scripture, have no practical use for them, but heartily wish them out of their way.

## 7. FIRST HALVES.

Let us put a few of these texts together, so as to take a good look at them.

(1) "Thou art Peter (*Petrus*), and upon this Rock (*petra*) I will build My Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." With which connect:

(2) "Tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

(3) "Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." With which connect:

(4) "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

## 8. NEGATIONS.

Here let us stop for a moment. You are a little impatient, I see. Yes! very true; it does *not* mean what apostate Rome has made it seem to mean to thousands and millions of our race. That Rome has wrested these Scriptures

to the destruction of souls, and of nations, and of Churches, cannot be denied. Suffice it, nothing of her interpretations of these Scriptures was known to those nearest to the Apostles. Hers is not Apostolic doctrine, therefore, and hence it is not Catholic doctrine. The "Old Catholics" are now discovering this, as the Anglican reformers did three hundred years ago. Rome has taught whole nations to accept these texts in a sense the most monstrous, as compared with their original signification. But, that is not the question. I do not ask what Scripture does *not* mean, but I ask, Does it mean anything? What do *you* make it mean? You hold that there is no such thing as a historic Church, against which "the gates of hell" have not prevailed. You hold that there are no organic laws which, having been legislated under such a charter, by men on earth, have been ratified by Christ in heaven. You hold that there is no visible Church having authority to *be heard*, and which *not to hear* is to be as a heathen man. You do not believe in "one Baptism for the remission of sins;" neither do you believe in any remission of sins of which certain qualified men are the "ministers and stewards." You do not believe in any "power of the keys" lodged anywhere; nor in any order of men to whom Christ has given power in His Church; to whom He has said, "As My Father hath sent Me, even so send I you;" and whose office is perpetuated, according to certain laws, which are "bound in heaven." Nor do you believe that Christ is still with the Apostolic order in their work and ministry, as He was with the eleven, in fulfilment of His promise to be with the same office and ministry "to the end of the world."

You believe in none of these things; you believe in "five or six denominations, at least;" that these denominations may set up any man for their minister; that when set up he has no more power or authority than the rest of his



society; that any one who can speak, and is willing to speak, about Christ, is a minister of Christ, etc. Now, then, what did Christ mean by all these startling and tremendous words? Are they barren platitudes, or are they full of grace and truth? Are they intended to intimate the reverse of what they seem to mean,—that there is no Church and no Creed, and that whoever chooses may minister as he chooses? Do the Scriptures labor like mountains to produce such mice? You must answer these earnest questions. These are the words of the Son of God. They are in your Bibles. Look at them—you who profess yourself a Bible-Christian, and who despise others as less so than yourself—and tell me what Christ intends to teach us by such expressions. How do you understand them? Do you feed on them, love them, and nourish your soul in the use of them? Would you feel the want of them if they could be proved without signification? Would you lose anything of your actual religious life, if it were now discovered that they are corrupt words, and never should have been introduced into the Gospels? Would you not rather be relieved of a painful unreality? Be candid; are they words of life, love, hope, and joy to you?

#### 9. POSITIONS.

To us they are words of ineffable love. They pass understanding; but we know, in part, what they mean, and you may see in our Prayer Book just how we use them, feed on them, and are fed by them. Every one of them is there treasured up, and brought forth, in its season, for profitable use. We have been taught to “observe and do” accordingly, because Christ so commanded; and however imperfectly such Scriptures may be appreciated in these cold, heartless, unbelieving days, we yet have ordinances and uses, kept and cherished among us, for which these

Scriptures are our warrant. Thus, we believe that St. Peter had a peculiar call and a peculiar mission among the Apostles,—a call and mission which were his, and no other man's. We commemorate this truth on a day called after his name, and we make of it neither more nor less than did the Apostolic Synod of Jerusalem; than did St. Paul, in his Acts; than did St. Peter himself, in his two Epistles. These Epistles are, in short, the ever-living voice of this Apostle to the Church, under the seal and under the limitations of his special call and mission; in which he still lives "after his decease," "strengthens his brethren," and perpetually renews his testimony to the Messiahship of Jesus; the testimony which made him a stone, and the acceptance of which he says makes us also stones,—Christ himself being the Great Rock and the Foundation-stone. When St. Peter himself undertook to modify this Gospel, he became an offence to his Master, and was called no more a stone, but a "Satan." He was no longer preferred, but set aside: "Get thee behind Me, Satan." So fares an apostate Church that belies His name.

While we believe thus of St. Peter, and measurably of all the Apostles—among whom, with James and John, and Paul afterward, he was a chief pillar—we also believe that his Faith or Confession is the rock (*petra*) on which the Church is builded. Hence, we never assemble for Divine Service without making a similar confession in the Apostolic Creed, every article of which we find enfolded in St. Peter's words, "Thou art the Christ of God." They are expanded in the Acts of the Apostles, into these articles, and they were received by the Church in a "form of sound words;" and in the Council of Nice they were digested into the great confession of Christ's Spouse. The Church, speaking as she does in this creed, speaks with authority; and not to hear the Church so speaking, is to become "as a heathen." You do not see this truth, but we do; and suffer me to

add, that your genuine piety is better than your inconsistent profession; for you do, in fact, interpret your Bible by the Creed of the Church. As soon as you discard its positive affirmations, you become a Socinian, and lose the faith.

So, too, we believe the Apostles had power to loose and bind, and to construct the organic laws of the Church: to which laws, accordingly, you will find, by our Prayer Book, we defer in all respects. If we do not, it is not for want of anxiety and effort so to do. It costs us something to be thus faithful to unfashionable truths of Scripture. You misunderstand and misrepresent us; but our only desire is to obey Christ, and to preserve the unity of His Family. Unity is preserved by cleaving to "the Apostles' fellowship," and accepting the ministry of those who can show their historical claim to a share in our Master's commission,—“As the Father hath sent Me, even so send I you.” If that identical commission is not now in force, if it be not now borne by some who can prove their claim to it, by the same evidences which prove the identity of the Scriptures which they expound and preach, then Christ's promise has failed, and our faith itself is vain. But we have no such difficulty. The identical commission which these words of Christ conveyed is preserved among us; hence, we find comfort in using the words of its institution, and have no doubt at all as to their meaning. We see in our pastors a continuous line of witnesses, the existence of which confirms the Incarnation and the Resurrection. They received their commission from a risen Master. The perpetuation of such a commission is evidence of His Resurrection, and proves the ability of our glorified Lord to fulfil His promises, and to be with His ambassadors unto the end of the world. Think what is forfeited by those who have lost all part and lot in such a historic line.

## 10. OBJECTIONS

True, there are other Scriptures which you make much of, and which you prefer to these; that is, you treat the Bride just as the Socinian treats the Bridegroom. You reject what you do not like, and you exaggerate what suits you,—using texts without reference to their balance and proportion; without accepting them as part of a system which includes and harmonizes them with another part. We accept the same Scriptures which you delight in, and use them as freely as we use those which you practically reject. They have a noble place in our system, which therefore is presumptively the true system, because it rejects nothing of God's Word. Willingly, therefore, we will take up your favorite texts, and show you that your meaning cannot be right, because you use them to cancel other texts. Ours, rather, must be correct, because with us the reverse is true; we use them in complete harmony with all other texts of Holy Scripture. I urge not now, what is nevertheless true, that you interpret them as nobody ever did till they had a novel idea to defend; but I do remind you that in this you precisely copy the Papists, whose interpretation of the words addressed to St. Peter is a mere afterthought, never heard of till Rome wanted something to play off against Constantinople, having first invented the fable of St. Peter's pontificate; begging also the question, by affirming of his fancied successors, all that Christ said to St. Peter, personally and exclusively.

Let us look at some specimens of your favorite Scriptures. Here they are :

- (1.) "The kingdom of God is within you."
- (2.) "Who can forgive sins but God only?"
- (3.) "One is your Master, even Christ; and all ye are brethren."

(4.) "Christ sent me not to baptize, but to preach the Gospel."

(5.) "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."

(6.) "This Man, because He continueth ever, hath an unchangeable (*untransmissible*) priesthood."

(7.) "Jesus said, Forbid him not: for there is no man that shall do a miracle in My name, that can lightly speak evil of Me. For he that is not against us is on our part."

(8.) "Where two or three are gathered together in My name, there am I in the midst of them."

There is a solemn octave of Scriptures which are much used by all who defend that chaos of modern sectarianism which we have already exhibited. I do not know that any stronger texts are claimed; others are freely introduced to eke these out; but here is the formidable array of counter-texts by which sectarian Christianity justifies its existence and disputes every principle of historical Christianity, and of One Holy Catholic and Apostolic Church. On this harp of eight strings all its tunes are played, just as Rome plays on "Thou art Peter," and other texts which are assumed to have some reference to the Pope. So these are assumed to be the exclusive property of some "five or six different denominations, at least;" and many is the sect yet unborn that is destined to exist because of this charter to unbounded license for preaching, ministering, and altering the Gospel. What can we reply to such a formidable challenge?

#### 11. NO CANCELLING.

The best reply we can give is to show what a blessed use we have for these texts in entire coincidence with those other texts, which you practically reject. But, first, we may justly remind you that they cannot possibly mean

anything contrary to those other texts. You cancel one Scripture by another. You introduce your favorite texts as a universal solvent. They corrode and destroy all laws, as you use them, for you use them to break down other revelations of the Divine will and way.

The Gospel is a unit, and a harmonious whole, and, consequently, that must be a wrong system which takes certain liminary and restrictive laws, and employs them without reference to the laws they help to define. Thus, in the Decalogue, we have the law of the Sabbath in close connection with laws prescribing heavy work to the priests themselves on that day; and our Lord says, "Have ye not read in the law, how that on the Sabbath-days the priests in the temple profane the Sabbath, and are blameless?" Now, suppose we take this principle of "profaning the Sabbath," on the part of priests, and erect it into a system wholly subversive of the law itself, does not any eye detect the fallacy? Let us, then, observe how completely this octave subverts the other system of texts we have exhibited, provided we give them the force and scope with which sectarianism invests them. For (1) there can be no visible kingdom of Christ on earth if you so use the first text; yet there was a visible Church to which "the Lord added daily," as we read in the Acts. The Quakers, then, are consistent in their use of it; they show us a "society" which is not a Church, even in name, and in which there is no ministry nor ordinances; their light being inward and invisible, so far as its corporate character is concerned. Such is, indeed, the only consistent use of the text, "The kingdom of God is within you," if it be thus perverted. I do not now urge another rendering, which makes it one of the clearest manifestations of Christ's visible kingdom, because our translators have given it a sense of which it is capable, and which we have no need to disallow. And (2) there can be no remission of sins, even

by God himself, through human agency, if this truth be used as it was by the Pharisees against the Son of Man. Yet John did "baptize with water for the remission of sins," and so did the Apostles. Again, (3) if the fact that "all we are brethren" is to be urged against a commissioned ministry, it plainly overthrows the existence of the Apostleship, and the precept to "obey those who are over us in the Lord." The Apostles themselves were impostors when they said, "We command you, brethren, in the name of our Lord Jesus Christ." (4) So, if the fact that St. Paul was personally sent as a preacher rather than a baptizer, is to be forced into a law against Baptism; and if (5) the fact that a "new creature," and not circumcision nor uncircumcision, is the prime consideration in the profession of Christianity, is to be used for a similar purpose; then, clearly, Christ himself is carnal, and not spiritual, when He says, "He that believeth and is baptized shall be saved." (6) Again, if the truth that Christ is our great High Priest, and does not transmit His High Priesthood or Pontificate to others, is to be made a law against any Christian priesthood, what becomes of the grand foundation principle that all Christians are "priests unto God,"—a "royal priesthood," from which those certainly are not *excluded* who are called to especial office and ministry in that priesthood? (7) And if we must not forbid any man who can do so, to cast out devils, because "he followeth not" the Apostles, does that prove that we are not to be followers of the Apostles? We are expressly commanded, elsewhere, to follow them, and to "continue steadfastly in their doctrine and fellowship." (8) And, finally, if Christ be graciously pleased to meet with any two or three, who are met together in His name, does it therefore follow that the two or three are authorized to meet in opposition to His ordinances, or to do anything contrary to His holy name? When two or three are met together, are they authorized to act otherwise

than in accordance with the precept of His Word? Doubtless, where even two or three Christian women are so gathered together, there is a Church, as there was in Lydia's household; but do you infer that, therefore, Lydia had a commission to preach, and to ordain, and to administer the Holy Sacraments? What is the spirit that would force such a Scripture against other Scriptures which assert that God is "not the author of confusion," and that in every congregation we are subject to what He and His Apostles have ordained, and hence bound to observe and do accordingly?

## 12. HALVES JOINED.

So far, I have proved that these texts cannot possibly mean what they are assumed to mean by those who handle them for the purpose of subverting other positive ordinances of the Gospel. But I am not content with any negative position. All these texts have a blessed use as positive truths, ancillary to other positive truths, and guarding us against the abuse of Divine ordinances. We shall do well, in these days, to make a right use of them for such ends. Therefore, I propose to show their substantive meaning in connection with the entire system of the Gospel. This only would I urge before I rest for the present, viz., that as no half-truth can be used to cancel another half, and no text to destroy the life of any other text, so also it is clear that the system of texts I have referred to cannot properly be used to sustain the sectarianism which, as we have seen, was not permitted to the followers of Apollos, and which the Holy Ghost destroyed as pernicious, when it existed only in element at Corinth. Moreover, this is apparent: (1) that there are certain *primary* texts, and (2) other *secondary* texts; the latter guarding against the abuses and corruptions of the former. Which, then, are primary? I answer, obviously those which have *organic* force, and which



correspond with positive institutions of the Gospel, the ordained ministry, and the sacraments. Others must be secondary texts, which seem, at first, contrary to these institutions, but which are found, on closer inspection, not only to harmonize with them, but to preserve them and define them, as a fence limits a field.

Now, we must candidly observe that these secondary Scriptures are numerous, and quite capable of being built up into a counter system, if taken by themselves; of which Quakerism is the consistent and logical proof. Their great number teaches us how very important and precious are the principles embodied in these secondary Scriptures. Obviously, they were given so fully and freely because of the fearful tendency in human nature to pervert positive institutions; of which Popery furnishes the obvious illustration. So, then, take the primary half-truth, and despise the other half, you become a Papist, or at least adopt what is essential Popery. Take the secondary half-truth by itself, and you adopt what, if carried out, is Quakerism. The Catholic and Apostolic believer puts the two halves together, and accepts the harmonious whole, in all its unity and its organic perfection. His Bible is an integer; his religion is all the whole doctrine of Christ and His Apostles. Therefore, he has a peace and joy in believing and living and working, and leaving the rest to Christ; a joy such as the world cannot give and cannot take away.

### 13. CAUTIONS.

But it is only with reference to system that we speak of certain texts as secondary. They presuppose other organic laws or constitutions, and they are secondary in that sense. In themselves considered, they are fundamental, primary, essential, and full of the spirit of our holy religion. Just so, in a free State, certain laws presuppose organization and

government; but they are secondary in no other sense than that of order and system; for they are full of the spirit of the nation, they are liberty and life to it. And yet, as this spirit, when once it is pressed to the destruction of the organic laws, becomes license and destroys the State, just so the glorious freedom of the Gospel, if once forced to the destruction of the organic laws of Christ, begets that confusion and strife which the Scriptures everywhere condemn as the work of the evil one. We trust we have made this clear; if so, it must be convincing.

#### 14. EQUILIBRIUM.

All this being understood, nobody can more thoroughly sympathize with those who magnify the secondary texts than I do. In the State, I glorify those constitutional principles which make it a free State; but I do so with entire respect to those primary laws which create the State and give it a government. The moment I reject these, all is chaos, and liberty perishes, as in France, in the name of liberty. So in the Church, I magnify the glorious liberty of the Gospel; but I do so with a full recognition of those Divine laws which create the Church and which secure its unity and perpetuity. Unsettle or undervalue these, and the faith itself is soon lost amid the chaotic elements engendered by an abuse of Gospel liberty. Why is it that the human mind seems so incapable of balancing law and liberty? In the Church, as in the State, one class of minds is essentially mechanical and despotic, while another is as absolutely licentious in its tendencies. Between these is the true system of Christ, prescribing a blessed harmony between letter and spirit, securing order and system, and then lubricating the operation of law by the blessed elements of love and mercy.

With that type of Church spirit which has been justly

denominated *high and dry*, I have no sympathy whatever: just as little can I sympathize with that spirit in the Church which is low and lax. Between these is that true and healthful spirit which the judicious Hooker so splendidly illustrates in his wonderful harmonies of order and truth, of law and liberty.

#### 15. SECOND NOT LESS.

And these things premised, let me vindicate the principles of those texts which I call secondary; and so, let me show how primary they are, nevertheless, in their true relations. They establish two grand truths in which my soul delights, and which are essential to the Gospel: the one is the sole and essential Priesthood of Christ; and the second is the spiritual nature of His Kingdom, and the subordination of its visible system to the supremacy of Christ alone. No "Evangelical" brother in the ranks of sectarianism believes more heartily than I do, or can insist more earnestly on these glorious verities. But why does he oppose them to the organic laws of Christ, to which I have called his attention, and on which he never has anything to say? To illustrate: he believes that "the Sabbath was made for man, not man for the Sabbath." Can anything be more essential in the spirit of all God's ordinances than this? He who does not understand and love this glorious principle of spiritual freedom, is, so far, ignorant of the mind and character of his God. But does this truth abrogate the spiritual force of the Fourth Commandment, or justify me in forgetting to magnify the law and to make it honorable? Now, the whole octave of texts which we are considering bears to the other texts which I have called primary or organic a relation precisely similar to that which the principle just stated bears to the law of the Sabbath.

And we may further illustrate this matter by observing

that the octave of texts under review embodies principles which were just as true under the law as they are under the Gospel. He, then, who abuses them to overthrow the order and unity of the Christian Church, must observe that the same principles would have abrogated the Mosaic system long before its time, and while every Israelite was, unquestionably, "a debtor to keep the whole law."

#### 16. DO WE MAKE VOID THE LAW?

It was as true under Moses as it is under Christ, that there is only one true and essential priest. The eternal Melchizedek is recognized in Psalm cx. as the Great High Priest, of whom Aaron and his successors were mere shadows. St. Paul proves this; but his argument, misapplied, would have denied to the Levitical priesthood any sacerdotal character. Theirs was a *typical* priesthood merely; but the Christian ministry may be an *instrumental* priesthood,—the agents and stewards of the one Priest, Christ Jesus, without any violence to the precious and grand reality of His eternal priesthood.

So, too, under the Law, as under the Gospel, all God's people were priests,—“a royal priesthood, a peculiar people.” What St. Peter says to Christians, under the Gospel, the very same thing said Moses to the Hebrews: he called them, speaking for God, “a peculiar treasure, a kingdom of priests, a holy nation.” Obviously, the same abuse which forbids us to call Christ's ministers priests, and which abrogates Apostolic order in the Christian ministry, would have destroyed the Aaronic priesthood. A similar pretext would have justified the sins of King Uzziah, and of his predecessors, Korah, Dathan, and Abiram.

But the precious truth of Christ's untransmitted supremacy does force us to “consider Him as the Apostle and Great High Priest of our profession,” in a sense which ex-

cludes any other supremacy. No man can make himself "lord over God's heritage"—that is, a pontiff or pope, whether on a small scale or a great one—without sin. There is but "one Lawgiver," one only infallible source of authority, and in that sense, as with Christians, Moses and Aaron and all the Jewish people were declared to be brethren. God was their common Father, and they were His family. This principle, however, did not annul the subordinate typical authority of the Aaronic priests; nor can the same principle annul any authority in the Christian Church which rests on the positive institutions of Christ, and of which those who hear it can truly say, as Moses did, "The Lord hath sent me to do all these things, for I have not done them of my own mind."

Again, under the Law, as under the Gospel, it was said, "Forbid them not;" for when Eldad and Medad prophesied, and one exclaimed, "My lord Moses forbid them," he answered, "Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them." But did this abrogate the law that "the priest's lips should keep knowledge, and that the people should seek the law at his mouth?" Precisely the same is the Christian principle that we are not to "forbid any one to do a miracle," to whom Christ gives the power. Nay, we must rejoice in it. But does this abrogate the positive institutions of Christ, or render obsolete the law that "the spirits of the prophets are subject to the prophets?"

#### 17. AN EPISODE.

That great thinker and thought-breeder, Bacon, long ago called attention to the apparent conflict of two texts which are entirely harmonized by what has already been said. Thus our Lord says, "Forbid him not; for there is no man which shall do a miracle in My name, that can lightly speak

evil of Me. For he that is not against us, is on our part." Yet again, in another connection, He says, "He that is not with Me, is against Me; and he that gathereth not with Me, scattereth."

But observe, in the one instance, our Lord was speaking on the principles we have called secondary, concerning one who, though he was not a follower of the Apostles, was certainly helping, and not hindering, their work, and that in an exceptional case, to which our Lord was pleased to give the exceptional attestation of miraculous powers. In the other instance, however, our Lord was speaking incidentally of the organic unity of His kingdom; for He had just said, "Every kingdom *divided against itself* is brought to desolation." And in that connection He incidentally gives us the general law that, in Christ's kingdom, not to be with Christ in the organic system of His mystical body is to give strength to His adversary. Surely, the history of inorganic Protestantism fearfully exemplifies this fact. If Bacon had lived to see the ultimate products of the Swiss and German reformations, his acute mind would not have stopped without brilliantly illustrating, by these examples, the saying of Christ, "He that gathereth not with Me, scattereth."

#### 18. FROM OF OLD.

So essential and absolute are the verities of the octave we are now considering, that they have always existed in the nature of things. They are as old as Abel's faith, and have operated ever since "men began to call upon the name of the Lord." Had they been applied from of old, as they are now applied by the sect-spirit, there never could have been any true priesthood or Church or system of worship on earth.

The kingdom of God was spiritual, in the heart and

conscience of believers, under the law, and as St. Paul argues, true circumcision was of the heart in Abraham's time, as well as in ours. So, then, in Moses' day, as in ours, "the kingdom of God was within men." And then, as now, "neither circumcision availed anything, nor uncircumcision, but faith, which worketh by love." Yet Christ was circumcised to honor the law, and He commanded us to receive baptism, which is the Gospel circumcision; that is, He bade us to obey the letter of the law, and then to observe that all the benefits of this obedience is derived only from faith which fulfils its spirit. In this sense, even Isaiah might have said, "I was sent not to circumcise, but to preach the Gospel." Yet Isaiah excused no man from circumcision; and St. Paul, as well as St. Peter, commanded his converts to be baptized in the name of the Lord Jesus. How obvious, in the Scriptures, is this principle of obedience to the law, as well as that of trusting only for its benefits to faith in Christ.

Again, under the law, as under the Gospel, the prayers of those who were "gathered together" in the name of the Lord God of Israel were accepted in the synagogue as well as in the temple. But this fact did not excuse the pious Israelite from the duty of going up to Jerusalem, and keeping the Passover. It must be used, under the Gospel, for the blessed purpose of stimulating public worship, and of persuading every believer to have a church in his house. But, as has been already argued, it can have no more force to authorize Lydia and her household to set up a ministry and worship apart from that of the Apostles, than the principle of the Synagogue could have been used to justify those who said, and said truly enough, "All the congregation is holy, and the Lord is among them." This was true, but it was said to support untruth, and therefore the "gain-saying of Korah" is condemned by the New Testament, expressly. Now, if this gainsaying is a sin to which there

are temptations under the Gospel, it must be because there is a Christian priesthood, an authorized system of stewardship, under the Gospel, which we are bound to support, and not to gainsay. He, therefore, who will compare the Epistle of St. Jude and the Second Epistle of St. Peter, with the story of Korah and the story of King Uzziah, will see how inexcusable it is to corrupt a blessed truth into a principle as hostile to the order and system of Christianity as it was of old to the Divine institutions of the law.

#### 19. A GREAT POINT.

It only remains to consider the grand principle that no man can forgive sins: "Who can forgive sins, but God only?" This was true; yet it was said in a wrong spirit, and to contradict and blaspheme the Son of God himself, when, as the Son of Man, he forgave sins, under the commission of Him "who sent Him." It must be borne in mind that Christ himself exercised this power, not directly as God, but ministerially as the Son of Man, "to whom all power in heaven and earth had been *given*." He showed, therefore, not that God had this power in heaven, but that "the Son of Man had power on earth" thus to minister reconciliation in the name of "Him who sent Him." So He said, elsewhere, concerning His entire ministry on earth, "I do nothing of Myself, but as My Father hath taught Me, I speak these things." Now, this same Minister, Apostle, and High Priest of our profession, who said "All power is given unto Me," added, "As My Father hath sent Me, even so send I you;" "Go ye therefore and baptize;" "Whosoever sins ye remit, they are remitted." None can forgive sins but God only; but God can commission man, ministering in His name and by His authority, to say ministerially, "Arise and be baptized, and wash away thy sins, and thou shalt receive the gift of the Holy Ghost."



## 20. A SMALL POINT.

As to the word-quarrel about regeneration in baptism, one word may suffice. The term "regeneration" occurs but once in Holy Scripture, with reference to the nature of man, and there it is connected with the font, and distinguished from renewal. A popular blunder confounds the Scriptural distinction, and makes it equivalent to conversion and renewal; but as we cannot alter the Bible, nor the Prayer Book, to suit every abuse of language, let us calmly explain terms. What, then, does my Evangelical brother and friend wish me to state as the conditions of salvation? Faith, penitence, true conversion from sin to godliness, a change of heart, mind, will, life, nature; nay, of the whole man from the power of sin to the power of grace— Is this what he insists upon? God be praised that he does; so do I, and no man in his senses can do less, according to the Scriptures; and every baptized person must be made to understand this, or he is "yet in his sins." What then? Does that alter the fact that the second Adam has given him something, in his baptism, "which by nature he could not have," and which enables him to accept and obey the Gospel, if he will? That something is called "a *begetting* of water and of the Spirit," and this again is translated into the "*washing of regeneration*;" a word, I repeat it, once used, and only once, in all the Scriptures, with reference to the work of grace in man's soul. "For by one Spirit are we all baptized into one body:" that body is Christ's body, and we are thus grafted into it. Begotten of Adam,—that is generation; begotten of the second Adam by "water and the Holy Ghost,"—that is regeneration. In the one case, original sin; in the other, corresponding grace to resist it. But the will to use this grace must come of *conversion*; the "renewing of the Holy Ghost" alone makes it effectual to salvation.

Honest errors upon this subject might possibly be corrected by a critical construction of the Lord's words to Nicodemus, "Ye must be *begotten* from above;" not "born again." A *new birth* suggests the completion of the gift of life; but Christ's words imply, perhaps, only *seminal grace*; that is, the *conception* through the Spirit of new life, from the second Adam. On this I do not insist; but it may meet the difficulties of some, and it furnishes a Scriptural position entirely consistent with our offices. In the primitive Church the *Teleioi*, or complete in Christ, were those who had received confirmation. The baptized were but the initiated.

## 21. THE GREAT POINT AGAIN.

Now, even under the law, John baptized "for the remission of sins," and the Pharisees who would not be baptized of him rejected justification in so doing; for in refusing to "justify God" they "rejected the counsel of God against themselves," and so were not justified, but condemned (St. Luke, vii. 29, 30). Without faith and repentance, no baptism could have done them any good; but had they accepted John's baptism in true faith and penitence, who can deny that by John's ministry they would have received "remission of sins?" If, then, this spiritual benefit was conferred by a man, ministerially, even under the law, obviously nothing can be objected to a Gospel commission which involves the same principle. Rather, as John's ministry was a prelude and introduction to the Christian ministry and dispensation, we must conclude that John's baptism was an approximation to the richer and fuller benefit of the Gospel Sacrament. So he said himself; and so St. Paul explained it. Can Christian baptism, then, be anything *less* than John's? We know it is something more and better,—it is the work of the Holy Ghost;

for "by one Spirit are we all baptized into one body." Such, then, is the glorious truth of the text we are considering, though it came from the lips of despisers and mockers. None can forgive sins, save God only. But we are "ministers of Christ and stewards of His mysteries." We bless in His name, and "stretch forth His hand to heal;" God hath "committed to us the word of reconciliation." In all these things we are the mere agents and implements of the Great High Priest, and "none can forgive sins but God only."

## 22. APPLICATIONS.

Such being the glorious truth and spirit contained in the octave of texts we have now reviewed, we profess and obey them, not as against the other texts, but as illustrating and carrying them out. Our use of them is cordial and is in entire harmony with all Scripture. Because there is a visible kingdom of Christ, therefore we remind ourselves and others that its domain is not geographical and external, but spiritual, and that our visible connection with it may be nullified if we forget that "the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." Because we bear a commission "to remit and to retain," therefore it becomes necessary for us to remind all men that not "by our own power or holiness" we do these acts of spiritual healing, but that "His name, *through faith* in His name" alone, enables us to say to any man, "Arise and be baptized, and wash away thy sins." It was faith that saved, even when Jesus himself said, "Thy sins are forgiven thee." And so now, it is only faith that can save when Jesus says the same words to a sinner by our unworthy ministry.

So, also, as Christ established the College of Apostles, and then said to them, "One is your Master and all ye are brethren;" so, because we accept the Apostolic ministry

on that very ground, we uphold the principle which rejects a Papacy, and the spirit of which forbids the ministers of Christ to lord it over their brethren to whom they are sent to minister. Obviously, this grand truth means one thing in connection with the acknowledged Institution of a Ministry, and quite another when urged in contempt of such an institution. We accept it and love it in the relations which He who gave it was pleased to establish.

Again, we recognize the truth that to preach the Gospel is the highest function of the Christian priesthood; that the humblest deacon may baptize, while an apostle may be better employed in persuading men "to repent and be baptized," in obedience to Christ. We also recognize the truth that where there is any peril of starting a sect, or of leading men to call themselves by human names, whether the name of Paul or Apollos, or Luther or Wesley, there a Christian minister may wisely imitate St. Paul, and delegate the office of baptism to somebody else, "lest any should say that he baptizes into his own name." Besides, even when baptized, we teach that this profits nothing "without faith, which worketh by love." We utterly reject ceremonialism; we are enemies of the entire system of ritualistic or mechanical salvation. And because, like St. Peter, we command men to be baptized and confirmed, also, therefore, like St. Peter, we insist the more vigorously, that if any one, like Simon Magus, obeys these commands ceremonially, but without faith and without penitence, "it availeth nothing." Yes, we tell such an one, with St. Peter, that till he does repent truly, and so gives effect to the ordinances he has accepted, he is yet "in the gall of bitterness and the bond of iniquity."

### 23. PRIESTHOOD.

The unchangeable, untransmitted priesthood of our Blessed Lord and Saviour Jesus Christ is not only con-

sistent with the Christian priesthood, but it is the only ground of its existence. Christ is "the Apostle and High Priest of our profession." In heaven, He exercises, personally, this sole and undivided priesthood and apostleship before God the Father; on earth, He exercises the same toward men, through men. Such a priesthood, St. Paul claims, in express words, as part of the Evangelical system, so that there is no conflict between the Evangelical spirit and a sacerdotal ministry thus understood. Look at this text in the Greek (Rom. xv. 16): "That I should be the *Liturge* of Jesus Christ to the Gentiles, sacerdotally working the Gospel of God." The whole context is hierurgical; but not according to any unevangelical system. It is the sacerdotalism of the Gospel, based on the one sole propitiation of Christ. It is Christ, through men, applying His grace to Gentile souls; it is the Apostle, in Christ's name, "showing forth the Lord's death until He come." Let us be Evangelical as St. Paul was Evangelical, and not according to any standard external to the Scriptures. We shall soon perceive that all the whole Gospel of Christ is consistent with itself, and cannot be made purer or better than it is, in its fulness and integrity.

I have quoted a text preëminently Evangelical, because it overthrows Jewish priests and sacrifices, and it deserves a moment's further examination. The margin of our Bibles suggests its true idea, but this is commonly missed by expositors. St. Paul asserts that his own apostleship is a truer priesthood than that of the law, and that the Christian worship, of which the central point is always the Lord's Supper, is a better oblation. He has in view Isaiah's promise of a Gentile priesthood, and Malachi's promise of a Gentile *Minchah*, or oblation of bread and wine, to be offered in every place. He speaks, therefore, of "a gift or grace given unto him of God, that he should be (not only a preacher of Christ, but also as *superseding*

*the Hebrew priests*) a *Liturgic minister, sacerdotally ministering* (not the law, but) *the Gospel*; so that the oblation of the Gentiles—promised by Malachi—might be well pleasing unto God, being sanctified by the Holy Ghost.” To this, precisely, answers the language of our Liturgy: “Sanctify with Thy Word and Holy Spirit these Thy gifts and creatures of bread and wine.” St. Paul concludes this statement of his sacerdotal commission by showing that he might still further insist on it, in contrast with the perishing Levitical priesthood: “In Christ Jesus therefore, I have *the true claim to priesthood.*” Such is the force of the passage, and such are its references. The words “Things pertaining to God” is the very formula for priesthood which St. Paul uses in Heb. v. 1. He did not care to press this claim or boasting, for his apostleship in Christ was a fuller claim; but he reminds the Hebrews that he might press it, if it were worth while, arguing that the Christian minister is a better priesthood and has a better *Hierurgy* than that of the Law.

Christ, then, is the only Priest; His sacrifice on Calvary is the only sacrifice: these are truths, but they are truths entirely consistent with the existence of a typical priesthood under the law, and of a far more real ministerial priesthood under the Gospel; entirely consistent with shadowy sacrifices under Moses, and with better sacrifices under Christ; entirely consistent with, nay, richly illustrating, the fact that every prayer based on the Atonement of Calvary is a sacrifice, and that every Christian, in his degree and vocation, is a “priest unto God.” Now, if every Christian prayer is a sacrifice, and every true Christian a priest, why reject the priesthood and sacrifices of the Christian ministry? Rome has Judaized; should we, therefore, Socinianize? I have set forth nothing but Scripture, and compared Scripture with Scripture. If there be any paradox in these statements, they are the paradoxes of Scripture. It is ad-

mitted that Scripture has such difficulties. It is impossible, in the nature of human thoughts, that such glorious truths should be stated without paradox. If so, there is peril. But the same peril attends the harmonizing of St. Paul and St. James; beware, lest because *you* cannot harmonize all truth, you should reject any part of "the whole counsel of God," which His Apostles "have not shunned to declare."

#### 24. SUMMARY.

Mark, then, these Scriptural facts: (1) Isaiah testifies of the Gospel times, "I will take of them *for priests* and for Levites;" and again, "Ye shall be *named* the priests of the Lord." (2) Ezekiel, by Jewish phrases and symbols, expressly predicts a Christian priesthood. (3) St. Peter tells us that all Christians are a priesthood. (4) St. Paul asserts his priestly office and his priestly ministration of the Gospel. And, finally, (5) the eternal song of the Redeemed is, "He hath made us kings and priests to God." To assert, therefore, that the sole High-Priesthood of Christ is dishonored by the priesthood of the faithful, or by the name, of "priests" bestowed on the liturgic ministry of the Gospel, is contrary to the express words and testimony of Scripture.

But more. The Jewish priesthood and sacrifices were continued long after the Sacrifice of Christ was completed on the Cross; they became commemorative, as they had been anticipatory, in the eye of faith. To mark the perfect harmony of Law and Gospel, as viewed by faith, the Jewish Christians and the Apostles themselves observed these sacrifices, took part in them, paid for them, and honored them, till Divine Providence took them away. Obviously, however, all this is inconsistent with the notion of many pious men, that the ideas of a commemorative sacrifice and of a Gospel priesthood are irreconcilable with just

views of the Atonement. On the contrary, to suppose that the Jewish sacrifices had any character as sacrifices before Christ died for us, other than that which they had afterward, is dishonoring the Atonement. In the highest sense, there never was but one Priest; there never was but one Sacrifice. Symbolic priests and sacrifices there were under the Law, and ministerial priests there are under the Gospel; but to maintain that there could be priests before Christ came, and not afterward, is to shake the very foundation of the Gospel, the everlasting Priesthood of Melchizedek, and the Sacrifice of the Lamb "slain from the foundation of the world."

One admission, however, I must make, and my evangelical brother will see that I desire to be candid in making it,—it is not evangelical, nor primitive, nor patristic, to put forward any hierurgic view of the Christian ministry, after the Romish manner, as if it were the whole or the chief idea of our ministry. The very reverse is the case; and St. Paul, who asserts his superior claim against the Jewish priesthood, and against their claim to the only possible priesthood and sacrifices, dwells on it no more, but magnifies his Apostleship and his commission to preach Christ. And, observe, he seems to adhere purposely to the nomenclature which distinguished the Christian from the Jewish priesthood, as preferable to that which might lead to a confusion of ideas. So, now, while on no account would I surrender the grand evangelical truth that the Christian ministry are priests, and their worship a commemorative sacrifice, on the other hand, I am as jealous as any one can possibly be against that confusion of ideas which Rome has introduced, and which the Gospel abhors. And therefore I agree that it is wise to follow the example of Scripture, and to avoid the careless or the perverse use of phrases which may mislead. On the other hand, the fact that they require explanations, I have already shown, is no reason why we should fail to



use them, as Scripture does, in the right way and at proper times.

## 25. RECURRENCE.

As to our Lord's principle about forbidding those who "follow not the Apostles," I have already given it a place in these harmonies; but we may very well recur to it again. I do not think it candid to confine its force to the days of miracles and to the letter of the text, which is limited to the case of one who does "a *miracle* in Christ's name." If we should tie up the principle to this letter, we should imitate too closely, it seems to me, the narrowness against which, in these essays, I am specially contending. No, I allow that this instance includes a great principle, and one, which seems to me, designed to give us light in these last days, when Christ works so many miracles of grace by those who do not follow the Apostles, and who have no Apostolic commission. There is the whole of it: Rejoice "in this casting out of devils," and "forbid them not." But be ye followers of the Apostles of Christ. Such is the positive law for you and for me. And whenever one of these whom Christ so greatly honors is disposed to "know the way of God more perfectly," be sure there is nothing in the Gospel that excuses you from showing him what "the Apostles' doctrine and fellowship are," but quite the reverse. If you have no such opportunity, leave him to the Master. "Who art thou that judgest another man's servant?" Blessed be God for all the good He is pleased to do by any instrumentality. Blessed be God for all those that "prepare their hearts to seek God, though they be not cleansed according to the purification of the sanctuary."

This same principle was illustrated by our Saviour under the Law. He would not permit His Apostles to call down judgment on a Samaritan village. He portrayed the good Samaritan for the instruction of the Apostles and the Church.

He showed that a priest and a Levite of his own institution might be condemned, while the Samaritan should be accepted. He showed that strangers and foreigners should be admitted to the kingdom, while the children of the kingdom should be cast out. And from all this he argued,—what? Not at all what Sectarianism argues and insists upon, but the reverse. For while he laid these things before Israelites and Apostles, yet, on the other hand, when He talked to the Samaritan woman, He showed “what advantage yet had the Jew,” and that it was “much every way.” Yes, even in the hour when He opened to her the enlarging privileges of the covenant, and the spiritual nature of His Church, and the catholicity of its worship, and of its membership; even then He claimed for the Jew the glory of that Divine system of which He was part, and out of which should proceed all God’s mercies to the world. “Ye know not what ye worship; we know what we worship. Salvation is of the Jews.” Such is the spirit in which we are called to maintain “the way of God” as it was expounded to Apollos. Such is the temper with which we are called to recognize the wind blowing where it listeth, and the Spirit also; to admire the overflowings of God’s grace in Christ Jesus; and to rejoice that God is “no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him.” This is St. Peter’s Churchmanship, and I see nothing but a glorious consistency in holding to the Church which is built on his confession, and yet breathing his spirit in grateful acknowledgment of Christ’s abounding grace.

## 26. CONCLUSION.

Finally, all this prepares the way for the recognition of the glorious truth, that wherever two or three are “synagogued together unto Christ’s name,” there He is in the

midst of them. I cannot doubt, and I will not doubt, that He makes good this promise even to those whose "synagogues" are far from acceptable to Him in all respects. I see no reason to doubt that He made it good to the mutineers of the "Bounty," on Pitcairn's Island, and I see great reason to believe that He richly fulfilled it to the Pilgrims in the cabin of the "Mayflower." It is clear to me that He had exemplified this promise to Apollos before Aquila knew him. Glory to God for this infinite and unbounded charter to social prayer and praise, according to the light He has afforded, to any souls that seek Him. Sure I am, however, that thousands of such souls need to know "the way of God more perfectly," and sure I am that it is my duty "in meekness to instruct those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth."

And here I put it to my orthodox brother who claims to be "evangelical," in a sense which excludes me and many much better men, I put it to him to say, if he can, what evangelical truth I fail to accept, teach, preach, and rejoice in, even as he does. Repentance, faith, the atonement, justification by faith only, the absolute necessity of spiritual life, piety, and true godliness,—is there one of these that I fail to live by? if not in my practice, as I should, yet in all the sincerity of my heart; clinging to them as my only ground of hope in Christ. Surely not one. But there is a grand part of the Gospel besides to which I have also called attention, and which is to me as really true, comfortable, and evangelical. In this harmonious whole, I find the *whole* of my Saviour and my Bible and my religion. I do not feel, I cannot understand, how anything which Christ has established, and which my Bible contains, should be less to me than light and life. So, then, because I love Christ, I love His Word; and the Church which He founded on a Rock; and the promises He gave to His

Apostles ; and the authority He left with them, "even to the end of the world;" and the sacraments He instituted ; and the "sacerdotal working" of the Gospel, as well as the preaching of the same ; and all the things He did and said ; and all the forms of expression He chose to employ ; and all the mysterious, trying, paradoxical dark sayings, and things easy to be wrested, which His infinite wisdom chose to deliver to me for the exercise of my faith. Yes, I bless Him for the milk that suits me now, and for the "strong meat," that He may enable me better to digest, by and by.

Mine is at least a sunshiny faith ; it believes that God is wiser than man, and that He has given us many things in parables, in order that a fuller knowledge of these mysteries may be made the reward of seeking and searching and praying. "Oh, the depth !" And then, while I love and hold to "the Apostles' doctrine and fellowship" as steadfastly as I can, and enjoy my privileges beyond all price, how full of sunshine is the organic Gospel ! I am privileged to rejoice that there may be those who "work miracles" without following the Apostles, nor am I called to fret myself over the imperfect forms in which truth has been accepted by others. How sweet it is to see Christ's power overruling everything for eventual good, and making man's wrath turn to His praise. How glad I am that it is none of my business to forbid other servants of the Master ; that, on the contrary, I may learn by them and of them, and tremble lest, having received more, I should profit less. How blessed it is, I say, to be neither less nor more than a Scriptural Christian, and as such to love all men for Christ's sake, and according to His example, while "contending earnestly for the faith once delivered to the saints."

## VII.—TESTS.

### 1. TESTIMONIES.

If any one will pause and reflect, he will be persuaded that there is a marked difference between the spirit of the New Testament and that of popular religion, in this respect: the former is filled with warnings against false systems and false teachers; the latter is powerless, and even voiceless, on such subjects. And why this difference? Simply because the popular religion presents no criterion of the sacred ministry. It cannot frame any answer to the inquiry,—What makes a minister of Christ? Hence, it bears no testimony, as Scripture does, against those who “creep and intrude and climb into the fold,” and who deny that there is any door by which alone it is lawful to enter. Christ is the door, and there is a “way of God,” which Christ has indicated. In keeping this way of God, we honor Christ in His ordinances, and so we use the door. In rejecting this way, we follow the example of those whom our Lord so severely rebuked.

(1) There is an order of men, of whom it is true that “he that receiveth them, receiveth Him that sent them.”

(2) On the other hand, there are teachers concerning whom it is written,—“Receive them not into your house, neither bid them God-speed, for he that biddeth them God-speed is partaker of their evil deeds.”

How are we to discriminate between these? The Apostolic system gives a logical reply, but popular religion knows nothing of the principle, and nothing of the pro-

hibition. It cannot state any criterion by which a disciple of Christ may know when or how he is insuring (1) the blessing of the one case, or (2) the fearful danger of the other.

## 2. A HALF-TRUTH.

If it be said, "The doctrine they preach must be the criterion," it supplies a *negative* rule which I cheerfully accept, because such is the precept: "If there come any unto you, and *bring not the doctrine of Christ*, receive him not." If "the Apostles' doctrine" be not the sum and substance of any one's teaching, we may be sure the man is not of Christ. But then he may even bring the Apostles' doctrine, and not be necessarily a minister of Christ. Lydia, or Phœbe, might have brought the Gospel, and yet they would not have been accounted "the ministers and stewards" of Christ's mysteries, as were the Apostles and elders; and any good man might profess and set forth the truth, and yet be a layman only. The question must recur, What is the criterion? What makes a minister of Christ, in receiving whose ministry I receive Christ that sent him? What is this mission? It is said of certain prophets, "I sent them not, yet they ran." Now, in the Christian system, what is mission? What makes a man a true herald or ambassador,—one sent, and therefore to be received?

## 3. CONFUSIONS.

For the present I merely state the fact that popular religion has but one answer to all such inquiries. Alike as to doctrine and mission, it asks no questions. It accepts anything and everything. In medicine, the popular mind recognizes something like mission; it requires a diploma of any one calling himself a doctor. So it enacts a certain qualification, as by law established, for every one calling himself an attorney or counsellor. But any one is a min-

ister of the Most High, in popular acceptance, if he claims to be so; especially if he has a congregation, large or small, that agrees to regard him as such. No matter what he teaches about God; no matter what he makes of the Scriptures; no matter what he says about the Blessed Saviour of the world, if he calls himself "the reverend," so he must be regarded; so he is received; and if he is a popular speaker, such he is preëminently in the opinion of the masses, who have a profound contempt for men of inferior abilities, however orthodox their teaching or holy their lives. The whole body of such persons, not excepting the Jewish rabbi, and the mere deist, and the unsexed woman-pastor, are popularly regarded alike as "the reverend clergy." From such a motley crowd, not without an ill-disguised preference for the less reputable, in many instances, the State selects "chaplains" for army and navy, for public hospitals and reformatories, prisons and penitentiaries. In the national legislature, and in those of the several States, the chaplain is a Papist or a Jew, a pious Methodist or a blaspheming infidel, as the caprice of politicians may decide. They are derisively elected; scornfully listened to or disregarded; and paid with a contemptuous idea that their services are worthless, as they too commonly are. Moreover, all the vices and indecencies of licentious men, who are preachers by profession, are heralded by the press as the crimes of "clergymen," and as evidence that religion is hypocrisy. At the same time, and with better show of reason, this Babel of tongues and doctrines furnishes conclusive proof to thousands, increasingly, that there is no such thing as truth.

#### 4. IMPOTENCE.

Popular religion is impotent to explain the problems thus presented to the vulgar mind, simply because it is

responsible for the half-truths that create them. It is disqualified by its own existence from pointing out the one commission for which only, according to its terms, the Christian religion is responsible. It cannot say (1) men must share in the Apostolic commission in order to be Christ's ministers; and (2) they must teach the Apostolic doctrine in order to be worthy ministers of Christ. It cannot say this, because it begins by rejecting alike "the Apostles' doctrine and fellowship," and because its example teaches others to do the same in every degree of lawlessness. Hence, it becomes impossible for it to proclaim anew the testimony of St. Peter, which so entirely meets the case. It cannot say, consistently, "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, . . . and many shall follow their pernicious ways, *by reason of whom the way of truth shall be evil spoken of*; and through covetousness shall they, with feigned words, make merchandise of you." It cannot point out how forcibly St. Paul illustrates this rebuke of a venal ministry, when he says, "They shall *heap to themselves teachers* having itching ears." It cannot adopt the words with which St. Jude rebukes these congregations of the itching ear as "having men's persons in admiration, because of gain or profit." Popular religion has no voice for such rebukes, much less would it think of applying them to the *profit* or *gain* which comes of an ear-tickling preacher, who makes "merchandise" alike of pews and pew-holders.

##### 5. MERCHANDISE.

Popular journalism in our great cities habitually treats of preaching as something *mercantile* or professional, purely; and it takes its tone from the spirit of popular religion, which I am now rebuking. Reluctantly, I have resolved



to make a quotation which illustrates this remark. I do so reluctantly, for the deformity which it exhibits is hideous. I refrain from citing other examples, more hideous, with reference to pew auctions and the like. They may be regarded as incidental to the system, like the odious sale of advowsons under an establishment; though, if such sales are justly urged against establishments, I do not see how voluntarism can justify these, seeing the one class are antiquated abuses, and the latter modern improvements. What I now quote is no incidental thing. It is the system itself, as it takes shape under an utterly false view of the Christian religion, the Church, the ministry, and the ordinances of the Gospel. It is the outgrowth of what I have exposed as the popular idea of the clergy and their ministrations. And it is but one expression of this idea out of thousands that are appearing every day in our newspapers. The American people are filled with this idea; they know nothing else. Here it is,—the mercantile view which St. Peter predicts, and which popular religion exemplifies. A respectable journalist says:

“It is absurd for a minister to think of remaining in a pulpit unless he can attract a remunerative audience. The expenses of the church can only be met by its income, and the preacher must do his part in the matter of pecuniary profit, or take the consequences. The result is, that if a city pastor be not possessed of first-class talent, he will be driven to supply its lack by those peculiar vagaries which are called ‘sensations.’ *The old-fashioned Gospel truths are so unpopular* that to make them acceptable requires genius, culture, and eloquence. These features render a few of this favored class very attractive, while the second-rate men rack their brains in vain to get up a style which shall be equally successful. This is the secret reason why our clergymen exhibit so much distress. The question urged by trustees is not, ‘How many souls have been

converted?'—they can get on without anything in that line—but 'Do the pews sell?' 'Is the house filled?' 'Can we meet our outgoes?' If these be not answered favorably, a very St. Paul would have to find a new field. The uptown pastors are now compelled, in many instances, to see their congregations dwindling. To meet this unpleasant and threatening manifestation, they put forth fresh efforts of vivacity, pungency, and wit; they trim their sentences; they borrow from Robertson, Melville, and other fashionable divines; they clip bright apophthegms from Shakespeare or Mrs. Browning, and spend the week in getting up a performance which shall, on Sabbath, *make people stare, or titter, or weep, or anything else*, so long as they come to church. If they fail in this, the reaction is terrible. They sink into fearful depths of depression, and become objects of pity at once. It is highly probable that an increase of earnestness and fervor would do much to compensate for the lack of genius; but preachers are slow to learn this. They are chained to the copy-book before them, and cannot break from its dull proprieties into bold speech. I think that a pious ranter would *draw* well in some of our fashionable churches."

#### 6. LAWLESSNESS.

Elsewhere I have spoken of the desolating effects of sectarianism, as seen in the rural districts; but it would seem that worse results follow it into the great cities. Putting both together, how long can we expect the popular mind to retain any respect for religion, or any confidence in the existence of truth? It is frightful to observe how low sacred things have fallen already, as exemplified in that passing remark of the journalist, "the old-fashioned Gospel truths are so unpopular." Happy indeed should I be could any one persuade me that this is the rash

suggestion of an unobservant critic. Alas! does not the religious history and condition of New England forcibly illustrate the fearful words, and point to general conclusions which we may well shudder to contemplate? A republic "without the true God, and without a teaching priest," is very soon found "without law;" and whether our republic be not rapidly approximating to the Commune, let my readers decide for themselves. One who has influenced the opinions of millions of his countrymen has lately expressed himself in words which I tremble to repeat, as follows:

"Theodore Parker dealt with his times, and a man who speaks of any other may as well shut his mouth. *I am tired of hearing of old things*,—of Abraham and Moses, and David and Jesus, and of having in my nostrils the incense to their memories. The grist has been ground too often, and it is worth no more trouble. It is useless to say Abraham is our father, and Jesus is our Saviour, if we ignore the issues and claims of the present."

There it is; and this preposterously narrow and ignorant communism is regarded as oracular wisdom by millions in our country. Men of fortune are endowing "universities" to foster and to promulgate such ideas. They demand of the popular pulpit that such shall be its preachers and such its themes; and popular religion cannot rebuke it without a retort from the foul spirit, like that of old, "Jesus I know, and Paul I know, *but who are ye?*"

#### 7. AN APPEAL.

Now I turn to those eminently useful and exemplary preachers of "Evangelical" doctrine, who deplore all this as much as I do, and I exhort them, "by the meekness and gentleness of Christ," to ask whether they do not owe it to the cause of Christ to set forth some standard of a true

ministry, and to let all men know just what it is. I may restate that which I have derived from the Scriptures, thus: The tokens of a true minister of Christ are, (1) a historical part in the commission which Christ left with His Apostles, and (2) the setting forth of the Apostles' doctrine, and nothing less nor more. But, I have allowed for the case of Apollos, "eloquent and mighty in the Scriptures," and I have not concealed the fact that I honor and love many brethren, just as I should have honored and loved Apollos, before Aquila met him. I have not sought to conceal what I regard as the just claims and the painful deficiencies of such a position. I have been candid, in the fear of God. It is most painful to my soul, God knoweth, to press these inquiries. But the truth has claims beyond all other things, at such a crisis as this, and I speak in God's name. Am I, then, so grossly mistaken? Can any one correct me? In case I may have undervalued or failed properly to recognize a true commission, how, or by what rule, may I correct myself? What is the criterion? By what law do my "Evangelical" brethren receive or reject the claims of those whom they meet on platforms to be ministers of Christ?

Is it (1) the mere self-assertion; or (2) is it the assertion of a congregation; or (3) must the congregation have a *quantum* of orthodoxy to qualify its teacher? What is (4) the standard of that *quantum*; and (5) how does it operate when, as often in New England, the pastor owns to less than his congregation professes to accept? Again, (6) shall this pastor's official character fluctuate, from day to day, with the fluctuations of his flock, or of his own mind? Or (7) can it be stated at what precise point in the history of such a man as Theodore Parker he ceases to be a Christian minister, and becomes one of those teachers against whom the Apostles testify, in the words I have quoted? Or (8) does some sort of ordination make, or

some sort of degradation unmake, a true commission? And (9) what, then, is the essence of such an ordination or deposition; and (10) to what Scriptures am I referred as stating this essence? Is it not time to ask such questions? And may I not, without offence, beg a candid consideration for the answers I gather out of the Scriptures?

#### 8. DISTINCTIONS.

I have made due allowance for exceptional cases, in which a ministry, not of historic and Apostolic character, may yet be, at least, "not forbidden," and honored in its happy results. I have also shown that such was the ministry of Apollos before he knew "the way of God" more perfectly. I have now something more to say of those cases, in this country so numerous and so alarming, concerning which there can be no doubt at all. Scripture does speak of "seducers," "deceivers," "false apostles," and the like; and popular Christianity in America agrees to attach no importance to this fact. But surely Scripture means what it says. Apollos knew "the way of God," though not perfectly, before Aquila met him, and before the Apostles accepted him to their fellowship. And there are thousands of "eloquent men, and mighty in the Scriptures," in America, who occupy his original position essentially. Surely I dishonor nobody when I put him with the eloquent and mighty Apollos. But there are also thousands who have no claim whatever to be considered servants of Christ, but rather the reverse. Who and what they are must be argued from the portraits which Apostolic prophecy has set before us of just such characters. This neglected class of Scriptures is fearfully rich and suggestive. I can only examine some of them, beginning with the case of those who are tenderly treated by the Master, and ending with those against whom the Gospel opens the same fires that

swallowed up Korah, Dathan, and Abiram. Now, I warn my beloved brother who stands where stood Apollos, before Aquila remonstrated with him, that he loses much by his position as regards that other class of men. If they be rebuked, they always retort with the assertion that their commission to preach is as good as yours, and on your own vague grounds they seem to prove it. You have, therefore, a deep and practical motive for hearing my appeal. It is, as when Moses said, "Depart, I pray you, from the tents of these wicked men and *touch nothing of theirs*, lest ye be consumed in all their sins."

#### 9. ONE TEST.

Our Blessed Lord deals very tenderly with one class of errorists, who may be found alike in the historic ministry, and in that which is man-made and sectarian. He says :

"Whosoever, therefore, shall break one of *these least commandments*, and *shall teach men so*, he shall be called the least in the kingdom of heaven."

And, with this seems to be connected that extraordinary text of St. Paul, "Let every man take heed how he buildeth thereupon, . . . every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, etc. . . . If any man's work shall be burned, he shall suffer loss ; but he himself shall be saved ; yet so as by fire." And this, again, connects with the instructions of St. Paul to his successor in the Ephesian Church, "If a man also strive for masteries, yet is he not crowned, except he strive lawfully."

These texts seem to me to cover a whole class of cases in which the mixed good and evil are apparent to all men ; the cases of Fénelon and Bossuet, for example, and the cases of Calvin and Luther, to cite the more illustrious examples. Or we may refer to the ignorant and utterly

disorderly ministries which have existed, in our own land, in the rude and almost barbarous stages of the civilization of certain regions. We cannot doubt the good that was done by any publication of Jesus in connection with righteousness, temperance, and judgment to come. Yet the coarse, untamed enthusiasm connected with these ministries have bred Mormonism, and a score of less odious sects, and have introduced the evils of women-preachers, and the like, among many sober communities of Christians, so that they illustrate at once "the goodness and the severity of God." He accepts all that is good, everywhere; but He permits evil to work its own confusion, and every plant which He himself hath not planted, sooner or later is rooted up.

#### 10. ANOTHER TEST.

Our Divine Master, who gave us this law, gave us also yet another; and this bears on a different class of men. "Many will say to Me, in that day, Lord, Lord, have we not prophesied in Thy name; and in Thy name cast out devils, and in Thy name have done many wonderful works; and then will I profess unto them, *I never knew you*; depart from Me, *ye that work iniquity*."

That this strikes those who, having a valid commission to do right, do yet abuse it to do wrong, seems to me very clear. St. Paul supposes the case of "faith removing mountains" without love, and pronounces it empty. So Balaam and Caiaphas were false prophets, though they had valid commissions to speak truth, and although they did actually speak some truth, and prophesy in the name of the Lord. So, too, Judas had a commission as valid as St. Peter's; and yet Christ *never knew him*, in the sense of personal acceptance. He was "a devil" and the "son of perdition," apparently, even when he was called and chosen. Christ never manifested Himself unto Judas as "not unto

the world;" he was never known of Christ, according to His words,—“He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him, . . . and we will come unto him, and make our abode with him.” It is a frightful truth, therefore, that like “the scribes and pharisees who sat in Moses’ seat,” men may have authority that must be acknowledged, while yet they are to be avoided as pestilent examples, because of their awful abuse of their commission. They are described as “saying, and not doing;” as “perverting the right ways of the Lord,” alike in word and deed; “blind guides,” who neither enter in themselves by the strait gate, nor permit others to do so; who “hinder” others; and concerning whom it has been said, “Good were it for that man if he had never been born.” Thus the Bishops of Rome have a valid commission to do *what they do not*, and they have none at all to *do as they do*; and of some of the pontiffs even Moehler, the pious expounder of a purely speculative system of Romanism, has felt himself forced to say, “Hell hath swallowed them up.” I leave the reader to his inferences concerning all those who “teach for doctrines the commandments of men,” and “make the word of God of none effect through their traditions.” Perhaps of such heresiarchs those are not the most blameworthy who come absolutely in their own name, “deceiving and being deceived.” But the existence of such a class is not admitted, is not even imagined, by the popular religionism of America. It is counted *bigotry* to assert that such texts have any practical point.

#### 11. YET ANOTHER.

Our Blessed Lord has given us another text in connection with these same Scriptures,—“Beware of false prophets, which come to you in sheep’s clothing; but, inwardly, they



are ravening wolves." These, He says, are to be known "by their fruits." But as applicable to the perpetual needs of the Church, St. Paul has enlarged the warning, and given it a practical shape, as follows: "I know this, that (1) after my departing shall grievous wolves enter in among you, not sparing the flock; (2) also, of your own selves shall men arise, speaking perverse things to draw away disciples after them." Here are two classes,—(1) wolves from without the historic ministry, and (2) wolves from within. No wonder St. Paul says, concerning these perils,—"*Remember, that by the space of three years, I ceased not to warn every one of you, night and day, with tears.*"

Now, certain it is that what St. Paul did so tearfully, so perseveringly, and so painfully, popular religionism *never does*. It does not know what to make of such warnings, though the perils of the infant Church in Ephesus were as nothing to those which surround the faithful in America. Surely "its own the sheep are not." Surely "it is but a hireling." No wonder "the wolf cometh and scattereth the sheep." No wonder that the *isms* of America are innumerable, and that they "wax worse and worse." While I write, the "ordination" of women to be *pastors* of sectarian congregations is becoming popular, and "Evangelical" authorities approve of it, even when such pastors preach against the Divinity of Christ.

"By their fruits shall ye know them," says our Blessed Lord; but even here is a difficulty, "for Satan himself is transformed into an angel of light." Their sheep's clothing is very white and very thick; and as a Judas may be within the fold, though Elymas is outside, the peril is such that we can well understand St. Paul's long and sorrowful exhortations concerning this terrible trial of the faithful. In all ages it has proved a peril the most sore and fatal to souls,—this "acceptance of men's persons;" this trying of

truth by favorite men, instead of proving all men by the truth, and by their conformity thereto in life and doctrine. By their fruits they are to be known. And that these fruits are not *apparent morality and piety*, is evident from the fact that this is "the sheep's clothing" which makes the wolf the more dangerous. Therefore St. John gives us a criterion, which refers us back to "the Apostles' doctrine and fellowship" in few words. He goes back to St. Peter's confession, and he expounds it against deceivers, adding, "If there come any unto you, and bring *not this doctrine*, receive him not into your house, neither bid him God-speed, for he that biddeth him God-speed is partaker of his evil deeds."

Here the mere negative—the fact that he *does not* bring the Apostolic doctrine—is the ground of this rejection. I need not say that nothing of the sort is known or tolerated, as Christian principle, by popular religionism in America.

## 12. APOSTOLIC SAFEGUARDS.

The Apostles, in applying the maxims of our Lord, first built up their system of "Apostolic doctrine and fellowship," and then they, more and more, referred the disciples to this system, in view of those perils of which St. Paul speaks. It became, day by day, more manifest as a criterion and system of safety. Hence, the closing testimonies of the Apostolic college, as delivered by St. Peter, St. John, and "Judas, not Iscariot," are, more and more, clear and emphatic. The Apocalypse makes more precise the nature of the awful apostasy which St. Paul had indicated to the Thessalonians; and the last pages of canonical Scripture, like the grand Mediatorial Prayer of our Saviour, in the conclusion of His ministry on earth, are devoted to the unity of the flock of Christ, and to warnings against divisions and deceivers.

If we look at the Epistles to Timothy and Titus, it will be clearly seen that the Apostle did not contemplate the possibility of any admission to the sacred ministry, except through certain forms and solemnities which he there prescribes. I do not now stop to ask what these solemnities were. Some ordination, at least, recognized by the existing Church, was essential. Now, how does the Apostle speak of other ministries? He says: "For the time will come when they will not endure sound doctrine, but, after their own lusts, *shall they heap to themselves teachers*, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Has not this time come? Is not *the itching ear* in the people, and their own *self-made man in the pulpit*, the real character of many a congregation in New York and Boston? And, taking even what is received as "Evangelical" for the test, do not these teachers turn their congregations away from the truth? How many congregations in New England which are Socinian now, were "Evangelical" once? We may ask the same question in Holland and in Germany.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, etc. . . . Having a form of godliness, but denying the power thereof: . . . which creep into houses, and lead captive silly women. . . . Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." But the popular religionism knows of no such persons. On the contrary, the Rev. Messrs. Jannes and Jambres are most eloquent preachers, and all the world is advised, by all means, to go and hear them. Nobody is reminded that they are not, and cannot be, reckoned true ministers of Christ.

13. GAINSAYERS.

Again I ask my brother "Apollós" to relieve my mind if I am in delusion. How does he meet these cases? What is his criterion? I go on with my record of the Scriptures, and beg him to answer when he can.

Titus was sent to Crete, not only to ordain elders, but to give them a charge, when ordained, to "resist gainsayers." These were "unruly and vain talkers and deceivers," of whom St. Paul says, "Whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, *for filthy lucre's sake*." These professional gentlemen, in our day and country, would be highly popular divines. Woe to the prelate or the presbytery who should hint that they earn their salaries on principles which the Gospel condemns. They preach what their people wish to hear; why are they not as good Apostles as the most estimable and devoted orthodox divine? What is the criterion?

But St. Peter is very emphatic. "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them."

"False teachers." What an obsolete idea! "Damnableness." Have they not as good a right to their opinion as you have to yours? "Denying the Lord that bought them." That's your view of the subject. Are not these the popular ideas? But the Apostle adds, "And many shall follow their pernicious ways, by reason of whom 'the way of truth' shall be evil spoken of." Precisely so. "The way of truth," "the way of God." But what enlightened American is willing to recognize such ways? Is not the truth "what anybody *troweth*?"

"They despise government," says the Apostle. "Presumptuous are they,—self-willed; they are not afraid to

“speak evil of dignities.” But who believes that Christ established any *government*, or created any *dignities* in His Church? Certainly this cannot be tolerated by the enlightened republicans of America. And yet it is the word of God. St. Jude reiterates it against “certain men who had crept in unawares,” who “despised dominion and spake evil of dignities,” and whom he likens to Balaam, as professional preachers, and to Korah, as resisting authority in the Church. The sin of Korah, then, as I have shown before, may be committed in the Christian Church; and if so, there must be an authorized ministry to gainsay. The story of Uzziah, also, in this connection, deserves renewed consideration. But what is the refuge of the faithful when these evil days come? St. Peter says, “Seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.” This throws us back again on the Apostolic pattern. “They continued *steadfastly* in the Apostles’ doctrine and fellowship,” etc. But what rule is supplied by popular Christianity?

#### 14. SEPARATISTS.

St. Jude exhorts us to “contend earnestly for the faith once delivered to the Saints,” and adds these most practical rules: “But, beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ; how *that they told you* there should be mockers in *the last time*, who should walk after their own ungodly lusts. *These be they who separate themselves*,”—that is, from the “Apostles’ doctrine and fellowship.” “But ye, beloved, building up yourselves on your most holy Faith; . . . keep yourselves in the love of God.” It is most noteworthy that he distinguishes in a marked manner, in view of divers classes of “Separatists.” Note his discrimination. He says: (1) “Of some have compassion, *making a difference*:

and (2) others save with fear, pulling them out of the fire." Yet all these ideas are practically obsolete; these Scriptures are a dead letter among the enlightened Christians who maintain the Separatisms of America. St. John, however, who survived when other Apostles had gone to their rest, the Apostle of love and the bosom disciple of the Master, how does he testify? His three epistles are the final testimony of the Apostolic spirit against "the many false prophets that had already gone out into the world." He calls them Antichrists. He says, "They went out from us, but *they were not of us*, . . . that they might be made manifest that *they were not all of us*. . . . They are of the world; *therefore speak they of the world*, and *the world heareth them*; we are of God; he that knoweth God heareth us; he that is not of God heareth not us; *hereby know we the spirit of truth and the spirit of error*." Thus, again, we are thrown back on "the Apostles' doctrine and fellowship." If men *go out of that*, it is manifest that they cease to represent "the way of God." Could anything be more explicit? The expressions *from us* and *of us* might be used by any sect; but here it means, *from us, the Apostles*, and *of us, the Apostles*. It is an appeal to the Apostolic system as the way of God. There is no logic in the whole passage, but rather a succession of platitudes, unless we understand the argument to imply that the way of God is "the Apostles' fellowship;" and that to go out from that is to make a manifest surrender of all claims to be Christ's ministers and stewards.

#### 15. A SPECIAL CASE.

To "the elect lady and her children" he gives advice of the same purport, which I have before noted; but to the well-beloved Gaius, or Caius, he gives counsels, which are somewhat peculiar. He commends the beneficence of

this Caius as praiseworthy, and as recognized by the Church, and gives him an implied caution as to the sort of missionaries whom he should help, evidently with a view to the same tests which he had given to the elect lady. But there is a very remarkable comment on the conduct of one Diotrephes, who seems to have presided over the Church of which Caius was a member, and who seems to have forbidden the First Epistle of St. John to be read in the Church. He had thus undertaken to overrule the Apostle, "prating against him with malicious words." He forbade and excommunicated those who were faithful to the Apostle's authority. Here was an incipient Papacy. This Diotrephes "loved to have the preëminence." The Apostle says, "If I come, I will remember his deeds." He will act as an inspired Apostle should. On the other hand, he commends Demetrius as a faithful witness, adding, "Yea, and we also bear record, and ye know that our record is true." So, then, in this very short epistle he establishes the same rule with reference to deceivers, whether inside of the Church or attacking it from without. "We are to try men by the everlasting principles of Apostolic truth; not truth by the favor of men." "The Apostles' doctrine and fellowship" is the only test of all who claim our following as shepherds of Christ's sheep.

#### 16. THE WAY OF TRUTH.

"Evil men and seducers shall wax worse and worse," says St. Paul, *"deceiving and being deceived."* There is a gross self-deception in the case of popular errorists, which gives us little hope of their reformation; they "wax worse and worse." What is the law for those who would save themselves and their flocks? The Apostle again prescribes (1) "the Apostles' doctrine and (2) fellowship." He adds, "But (1) continue thou in the things thou hast learned

and hast been assured of, (2) knowing of whom thou hast learned them."

The way of God, then, differs radically from that way which is called "Evangelical" in America, as in other things, so in this: (1) it recognizes some system, or order, by which persons shall become commissioned ministers and stewards of Christ's mysteries; and (2) it recognizes a definite message or doctrine which they must profess and teach exclusively, in order to be *truly* ministers of Christ, whatever their commission. What these systems of order and doctrine may be, we do not now inquire; enough, system and order are recognized in Scripture, and they are not recognized by popular religionists. The want of such recognition multiplies the evil daily. Christ is more and more derided. "The way of the truth is evil spoken of;" "damnable heresies" are *privily*, yes, and openly, brought in; "the Lord that bought us" is more and more stoutly denied, even by those who call themselves Christians. Is this to go on forever? Are the indifference and the latitudinarianism which produce such deadly results to be glorified as liberal; and are we to be called uncharitable because we testify against them?

Supposing, however, that we are all wrong in our view and in our use of these Scriptures, let any brother Apollos, if he can do so, show us where and how we are mistaken. When did these Scriptures become practically obsolete? What is their practical use, if any? To what classes do they now apply? How does our brother apply them? How do his congregation understand them? What plain *test* does he give his people concerning doctrinal truth, and the claim to be a "minister and steward?"

#### 17. FINAL APPEAL.

Again, I come back to Scripture. We at least use its many testimonies against errorists, while popular religion-



ism makes no use of them at all. We make a difference, indeed, and a very great difference, between those who "preach Christ and Him crucified," and those who preach another Gospel; and herein, also, we are Scriptural. The latter we "forbid" in the name of Christ; and the former we "forbid not." To the one class we say what St. Paul said to Elymas; to the other we tenderly address ourselves as Aquila addressed Apollos. To those we say, "The Lord rebuke thee." To these, entreating them as brethren, we say, "This also we wish, even your perfection."

Is it uncharitable to wish the perfection of brethren entangled in systems so defective that they cannot, and dare not, use the Scriptures I have considered? I have known of a pious Congregational pastor endeavoring to discipline one of his "deacons" who had taken to preaching, who had gathered a few followers and started an *ism*. He was answered, in a public meeting, by his refractory subaltern, "My congregation accept me, and that makes me as much a *reverend* as you are." To this there was no reply, there could be none; and the offender triumphed. I have known a most able, popular divine, who entered upon a controversy with a Romish priest. The Romanist evaded all his strong points by keeping him to two questions: "What do you preach, and by what authority?" And, as the worthy divine could frame no answer consistent with his relations to Baptists, Congregationalists, and the like, the wily Papist defeated him, at least in the popular estimation, before the contest was begun. Is it uncharitable to wish Apollos a surer foothold than he occupies, in view of such antagonists? The contest with Romanism, in America, threatens to become a serious one. All good and true men should be prepared for it; but the maxim of this enemy is "Divide and conquer." His victory is more than half gained already, if you refuse to find out and to adopt the principles of unity laid down in Scripture.

Observe, I have not spoken of what is called "Episcopacy," nor do I now say that "Presbytery" is not the way; I speak only of order and of law. I maintain that Christ gave some system to His Church and to His truth. He is "not the author of confusion." What, then, is that system? State it clearly, and hold to it firmly. But let us know what it is.

Is it not time for our beloved "Evangelical" brethren in Christ Jesus, who feel the truth of what we thus testify, to meet the alarming crisis which now presents itself in America, by setting forth something definite, and to which they are willing to commit themselves, as the criterion of the true minister of Christ? Let that something be entirely Scriptural, and it will command respect. But what can be the objection to the simple statement I have made? Why not admit that such a person must have an historical part in the original commission, "As My Father hath sent Me, even so send *I you*. Go ye, therefore, . . . I am *with you* alway, *even unto the end of the world.*"

## VIII.—APOSTOLIC DOCTRINE.

### 1. PRELIMINARY.

GOD has spoken; it is man's first duty to believe what God has said. The men of our day do not see this. Libraries are written in these days to prove that what a man *believes* is of no consequence: "Nothing is of any importance but the inquiry, *what he does*." It would be impossible to find a statement more plausibly false. It assumes that faith has no effect on conduct; it limits man's duties to the present, and it leaves out of view all man's relations to his Maker. St. John rebukes this miserable platitude in the strong words: "He that believeth not God, *hath made Him a liar*." Is that of no consequence? God hath spoken in mercy and in love to man; it is man's first duty to hear and to trust his Maker; all his relations to his fellow creatures, and all his duties to himself, depend upon his "acquainting himself with God." Every faculty he possesses will be turned to mischief unless he pauses at the threshold of existence to take his instructions from his Maker. Hence the fundamental importance of faith. Man is not truly man, "the image of God," till he hearkens to his Creator, and answers, "I believe."

From a sad survey of fractional truth, having discovered certain elements of its restored integrity, we may now ascend to view "the pattern in the Mount"—the Christian system—to which Apollos was introduced when he learned the way of God more perfectly. "Hail, Holy Light!"

How glorious is the whole doctrine of Christ! how symmetrical all the Scriptures in their completeness! how healthful is the soul that receives all that is revealed, and which has "no proud looks!" Would to God the spirit of the one hundred and thirty-first Psalm might be imparted to modern thought, and that the things which are too high for us "might yet be accepted" by that trust in the Lord which makes the soul "even as a weaned child" in its sweet assimilation of truth,—yes, of all truth. So it is that He presents it to be "inwardly digested;" and our spiritual faculties are developed and strengthened only by this heavenly process of growth in grace, in knowledge, and in wisdom.

## 2. APOLLOS AGAIN.

It seems not without design that the precious name of Apollos comes again into view at the close of St. Paul's life, and in connection with the Apostolic system which he left to the Churches in the pastoral Epistles. "Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them." This was at least ten years later than the period when we first became acquainted with him. He has escaped all the perils which he encountered at Corinth; he is no leader or founder of sect Christianity; he is walking in the way of God, and in the Apostles' fellowship; and St. Paul is anxious to see him once more at Nicopolis, to give him his parting counsels, and perhaps his final mission. This passage is worth examination before we proceed further; and thus I would render it in paraphrase: "Make an effort to meet me at Nicopolis, where I have resolved to spend the winter; and come as soon as Artemas and Tychicus arrive (whom I have sent to take your duty temporarily), but send on promptly beforehand Apollos, and Zenas the lawyer, and see that nothing may be lacking unto them." It is worth

while to note that this follows the injunction: "A man *that is a sectary* after the first and second admonitions reject, knowing that *he is turned inside out*, and being self-condemned, transgresseth." Here the first and second admonitions of lawful authority are recognized as the law. The man who turns his own pride or self-will into outside view after these injunctions is self-condemned, because every sensible man can see that such men "serve not our Lord Jesus Christ, but their own belly," however "they may deceive the hearts of the simple by good words and fair speeches." It is significant, also, that Apollos is found in company with a "lawyer," or Jewish doctor of the Mosaic system, who seems, like himself, to have learned the way of God more perfectly; who, with him, was "continuing steadfastly in the Apostles' fellowship." These hints are by no means barren.

### 3. THE POINT OF HISTORY.

On the contrary, they are very suggestive, for the Apostolic system was now passing into its ultimate stage; the original Apostles were preparing to hand their mission over to their successors. Titus was in Crete, and Timothy in Ephesus; these, with Tychicus and others, seem to have been previously itinerant coadjutors, and to have served as such in St. Paul's vast jurisdiction which he held as the Apostle of the Gentiles. At such a period, after ten years, we again meet Apollos, and find him faithful, loyal, and docile; and so far from being the leader of a sect, he is mentioned with love and favor by the Apostle in immediate connection with the final law concerning sect-makers. This law is delivered with a severity common to all the later Apostolic writings, and suited to the times when their inspired wisdom was about to be withdrawn, and when the infant Church was to be left with no other defence than the

operation of its organic principles, "as sheep among wolves." Probably the eloquent Apollos and the legal-minded Zenas had been aiding Titus in Crete to establish order and system among islanders who were proverbially indifferent to truth, and of whom St. Paul says, "Rebuke them sharply, that they may be sound in the faith, *not giving heed to Jewish fables* and commandments of men that turn from the truth." Observe these expressions: "the truth," "the faith." They are recognized theorems,—not problems. It is certain this blessed Alexandrian owed it, under God, to Aquila, that he had been made to understand these theorems, and that he was delivered from a position which it would have been mischievous to maintain. Accordingly we find him thus to the end of St. Paul's testimony, steadfast in "the way of God." To "this way of God" we now revert as we have already observed it in the inspired sketch or scheme of primitive Christianity, as (1) the Apostles' doctrine, and (2) the fellowship, and (3) the breaking of bread, and (4) the prayers.

#### 4. THE FAITH.

The Apostles' doctrine, then, was no ill-defined, fragmentary thing, held in solution among inorganic minds and men. From the very first it is recognized as "*the doctrine*," "*the faith*," "the whole counsel of God;" and in the later Apostolic Epistles we have express reference to it as "a form of sound words," "your most holy faith," "the faith once delivered unto the saints." It would be tedious to catalogue such expressions; they abound, and to parade them all would be to prepare an index rather than to construct an argument. Enough, the faith was one and the same throughout the Apostolic history,—it was "once delivered," once only. It was as complete when Apollos was baptized as when St. Paul, about to be beheaded, ex-

claimed, "I have kept the faith." And this being conceded, it may suffice, at this stage of our inquiry into "the form of sound words," to suggest that St. Paul recognizes its symbolic or creed form at an earlier period in his Apostleship, and that in a very remarkable passage in his Epistle to the Romans. The Roman Christians were yet unvisited by the great Apostle of the Gentiles; their Church was imperfectly organized; but "their faith was spoken of through the whole world." What was that faith? Very different, alas! from that which is now professed at Rome; the Apostle says, "God be thanked that you, who were once the slaves of sin, have obeyed from your hearts *the mould of doctrine* into which ye were cast."

It is not doubted that those "strangers of Rome," who were among the earliest baptized on the Day of Pentecost, were the chief of the believers to whom this Epistle was addressed; consequently, it was then and there at Jerusalem that, fused and purified by the fires of Pentecost, they were poured, like melted gold, into "a mould of doctrine," of which they had never lost the impress. They were part of the very company of original believers who continued steadfastly in the Apostles' doctrine; and this doctrine was a matrix, or form, from which all believers took the same image and superscription. "Their faith was spoken of *through the whole world*," it was therefore catholic. The Christian faith was everywhere one and the same.

##### 5. ST. PETER AND ROME.

This is the only demonstrable connection of the Roman Church with St. Peter. To those "strangers of Rome, Jews and proselytes," who had repaired to Jerusalem to keep the Paschal and Pentecost, he preached his own confession,—*"Christ, the Son of the Living God."* On this confession he builded them; into this mould he cast them;

and so long as the Church at Rome took no other shape or form of doctrine her faith was catholic. Such may it be again! St. Paul warned that Church that it might apostatize; he gave neither to it nor to its pastors any promise of infallibility. He said, significantly and prophetically, "Thou standest by *the faith*; be not high minded, but fear." But note, it is always "*the faith*," "*the faith* once delivered." And "the living stone," which is the kernel and heart of that faith, is St. Peter's confession,—the confession which "flesh and blood had not revealed to him; but the Father of the Christ, which is in heaven."

#### 6. CREED-GERMS.

(1) That Jesus is the Messiah of whom Moses and the prophets did write, and that (2) He is the Son of the great I Am; this is therefore the essence of the Apostles' doctrine; and in this confession will be found, as in a seed or germ, all the articles of the Creed commonly called that of the Apostles. There is no Scripture that does not in some way arrange itself about these primary truths; but its next formal development is found in the formula of Baptism, as delivered by Christ himself,—"*The name of the Father, and of the Son, and of the Holy Ghost.*" This formula must, of course, be considered in view of the baptismal use to which it was appointed; which involves Christ's headship in His mediatorial kingdom; which implies that kingdom; which implies the remission of sins in that kingdom, and the seal of the everlasting covenant. Obviously, before a person can be baptized into this Trinal Name, each person of the Godhead, in the nature of things, must be introduced to his faith. It must be expounded, and around the confession of St. Peter, taken with this baptismal formula, clusters, almost of itself, in such exposition, the phraseology of the Apostles' Creed. Every article of that Creed may



be picked out of the Apostles' "Acts" and Epistles, almost in words; nor is there anything foreign introduced in the Symbol called Nicene. Now, the confession of St. Peter being the original rock, or the faith, once for all delivered, observe how St. Jude recognizes it as that on which the Apostolic Church is builded: "Remember the words which were spoken before of the Apostles . . . *building up yourselves on your most holy faith.*" This is the rule he gives concerning "the faith once delivered;" this is its criterion; and he enforces it against all those who "separate themselves;" whom he denounces as "sensual, having not the Spirit." And so it becomes manifest that the Apostles' doctrine is to be considered (1) in itself, (2) as essentially hostile to the heresies which even in the Apostolic day began to menace it, while yet they helped to define it.

#### 7. THE CREED IN ESSENCE.

In itself considered, it first presents itself, as has been seen, in the confession, (I.) "Thou art the Christ, the Son of the Living God;" and (II.) in the formula, "The name of the Father, and of the Son, and of the Holy Ghost." Logically, this formula preceded; and the confession of St. Peter arranges itself under its second head; so that we have, to begin with, the following confession: (1) I believe in the Father, (2) and in the Son, who is the Messiah, the Son of the Living God, and (3) in the Holy Ghost. Here is the Creed in essence, as must be perceived.

#### 8. EXPOSITION.

As yet, not one page of the New Testament was written, but the Faith was a definite thing; it was preached and expounded, and into the One name, of the Three Persons,

men were baptized. Let us take, as an example, the story of the Ethiopian eunuch:

"Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."

This passage teaches us many things. Here was a man who had never heard of Jesus Christ, and who, in a short time, is made a member of Christ, by faith and the seal of holy baptism. His confession is, apparently, the confession of St. Peter only; but, on reflection, we find that it must have been the confession of St. Peter amplified by the baptismal formula, and fully drawn out into "the Apostles' Creed." For reasons known to textual critics, I do not press this point. I do not question the received text, but all I require for my argument is contained in the undisputed portion of the story. Observe that St. Philip "preached unto him Jesus;" but what does this imply? Obviously, Philip taught him (1) that Jesus was the person spoken of by the prophets; (2) that He was the promised Messiah; (3) that He is the Son of God; (4) that He was made man, suffered and died for us, and rose again according to the Scriptures, for all this is contained in the passage of Isaiah which the preacher was expounding; (5) that He had sent forth the Spirit; (6) that there is one baptism for the remission of sins; and (7) one Apostolic Church, which, being catholic, admits an Ethiopian Gentile as well as a Jew; and so on, till the entire Creed is clearly implied in St. Philip's sermon. He must have taught him the command of Christ as to baptism. This is a very significant fact, which I beg my

reader to reflect upon. He must, therefore, have taught him the baptismal formula; and if so, he expounded to him the Triune God. He must have taught him the Atonement, which is so richly unfolded by *Isaiah*, that the Apostles themselves have not made it more clear. He must have taught him the nature of justifying faith; and he must have taught him the value and use of sacraments, or else the Ethiopian would not have wished to be baptized. All this cannot be gainsaid; but it is worthy of note how much is implied in the collocation of words in this beautiful story. (1) "*Philip preached unto him Jesus;*" (2) the eunuch said, "Here is water; what doth hinder me to be baptized?" To "preach Jesus," then, faithfully and according to the Evangelical pattern, is not to make light of baptism, but to explain the Atonement in connection with the covenant, and baptism as its seal. To "preach Jesus" as the Lamb of God who taketh away the sins of the world, is to preach Him in connection with his own words, "Ye must be born of water and of the Holy Ghost." Such, then, is genuine obedience to His command, "Go ye, teach all nations, *baptizing* them." To "preach Christ, and Him crucified," is, therefore, to preach the whole Christ, in His word, His works, His sacraments, and His kingdom. Hence, it is not "Evangelical," but the reverse, to magnify Christ verbally, while decrying, as carnal and of little value, the sacraments by which He seals and imparts to men all the benefits of His cross and redemption, in the form of a covenant.

#### 9. THE SYMBOL.

It would conflict with my purpose to inquire whether there is any probability that the Apostles composed that symbol which, filtered through divers languages, reaches us as the Apostles' Creed. But it must be evident that the

two formulas I have considered could not be combined and explained by any Apostolic teacher, without leading to precisely equivalent confessions, if not in words, yet in substance. Let us take, then, the groundwork, as above given, and see how it takes form in the expressions verbally quoted from Apostolic Scripture :

(1) I believe in one God, the Father, of whom are all things, and that the worlds were formed by the word of God ; (2) and in one Lord Jesus, the Messiah, His only begotten Son, (3) who was made flesh, and dwelt among us, whose birth was on this wise : When, as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost, and he knew her not till she had brought forth her first-born son, (4) against whom Herod and Pontius Pilate, with the Gentiles, were gathered together ; who was taken and with wicked hands crucified and slain, who was laid in a sepulchre, (5) and the same day was in Paradise, for He was not yet ascended unto His Father ; whose soul was not left in hell, neither did His flesh see corruption ; whom God raised up, who rose again the third day according to the Scriptures ; (6) who ascended up into heaven, and is on the right hand of God, the Lord God Omnipotent ; (7) and He shall judge the quick and the dead at His appearing and His kingdom ; (8) and I believe in the Holy Ghost, the Lord, the Spirit of Life, (9) and in the Church—many members, yet but one body—the household of God, built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone ; the fellowship of the Holy Ghost, (10) and in one baptism, in the name of Jesus Christ, for the remission of sins ; (11) and that the dead shall be raised, and that every one shall receive the things done in his body, and that God shall quicken our mortal bodies ; and (12) that the gift of God is everlasting life. Amen.

These twelve articles, not with violence or injury to their connection and spirit, but with sacred reference thereto, are thus brought together from the Apostolic Scriptures, and in their very words ; and they will be recognized by all candid Christians as the system which pervades all those Scriptures. The ease and simplicity with which this symbol may be thus collected from the New Testament, and proved to be a harmony of its whole spirit, is not only

a test, but a demonstration of our faith. Here is the framework of "the whole counsel of God," the faith once delivered; and, as I have shown, it existed as the rock and foundation of the Church before one page of the New Testament was written.

#### 10. CANONICAL SCRIPTURES.

The Christian faith, then, is the faith of the New Testament, but it was the faith of the Apostolic Church before it was in the New Testament. This is important to be observed, because it brings out the all-important truth that the canon of New Testament Scripture depends on a pre-existing visible Church. But for its witness and testimony, there would be no canonical Scripture. All the books of the first century which claim to be inspired productions or Apostolic writings, would be, to this day, subject to the capricious opinions of any age, and the actual Scriptures would be without any other character than that which the fashion of one's times might impart to them. But the Apostles' doctrine is, in fact, delivered to us by the Apostles' fellowship; and we have its testimony to that record of the faith which we call the New Testament, with which the symbolic language of the Church must always agree. And this agreement must be thorough, so as to harmonize all Scriptures, and to clash with none. To this test false systems refuse submission.

#### 11. A FORM OF WORDS.

References to a substantial outline of doctrine based on St. Peter's confession and the formula of baptism are so specific and so numerous in the Apostles' writings, that it seems quite unnatural to doubt that a catechetical system, at least, already existed. It is thus that St. Paul, in his parting charge to Timothy, refers to the faith. He speaks

of its formal expression as something which Timothy had been taught by himself: "Hold fast *the form of sound words* which thou hast heard of me, in faith and love, which is in Christ Jesus." The *catechising* which St. Luke refers to in the discipleship of Theophilus, harmonizes with this idea, and yet more, St. Paul's reference to the *analogy*, or "proportion of the faith," which he will not permit even "prophets" to present piecemeal, picking out their favorite verity, and neglecting the harmony and completeness of the faith, as do all sectaries. This violation of proportion in doctrine makes, in the end, some monstrous heresy out of a partial truth; and the anxiety of the Apostles to keep the whole faith ever fresh and operative in the hearts of believers, seems inconsistent with any other system than that of an elementary catechism, or "form of sound words," which was common to the Churches. In fact, their commission, "Go ye and *disciple* all nations," seems to make some form of catechising necessary; and what their catechetical teaching was, may easily be inferred by the story of St. Philip and his Ethiopian convert.

## 12. PROPORTION.

Be this as it may, all I insist on is this point: the Apostolic faith "once delivered to the saints" was a thing complete, known and understood as such, in its *analogy* or proportions, and constantly referred to as something not to be marred, vitiated, or taken in fractions. This was the case before one page of the New Testament was written; and yet the piebald Christianity of our days is destitute of any such common faith, though thousands of copies of the New Testament are to be seen in the hands of its poorest adherents. Innumerable Sunday schools may be found in the land, in which no child learns any catechism of the faith; in which the very teachers, if asked to give

a summary of the belief of Christians, would be unable to make any answer that would not mar "the proportion of faith." No "form of sound words" is taught to disciples, young or old. I have repeatedly heard respectable divines express their delight in the Nicene Creed, having heard it *for the first time*, in our Liturgy, on some occasion that had attracted them to the service. Such facts, and many more which might be mentioned to illustrate the condition of popular Christianity, furnish a striking contrast to the primitive Christianity, as reflected from the Scriptures.

### 13. THE WORD OF GOD.

Sergius Paulus desired to hear "the Word of God" from Barnabas and Saul. Elymas, who withstood them, immediately sought to "turn away the deputy from the faith;" and he was promptly rebuked by St. Paul, because he "ceased not to pervert *the right ways* of the Lord." Here we miss much of the force of the passage, because "the Word of God" conveys to modern ears the idea of the Bible or of the Gospel generally. But there is point in all these expressions. They mean one and the same thing specifically; that is, "the way of God," which Apollos learned from Aquila, in its completeness, and which he knew beforehand only fractionally. Sergius wished to hear "the Word of God;" the Apostle preached to him "the faith;" and he would not suffer any perversion of "the right ways of the Lord." These three expressions, therefore, mean one and the same thing.

### 14. THE FAITH A TRUST.

"Watch ye; stand fast in the faith." So speaks St. Paul to the Corinthians, whom he had warned against divisions. Again, to the same Corinthians, he writes:

"Examine yourselves whether ye be in the faith." He commends his dear Philippians for their one spirit and one mind, "striving together for the faith of the Gospel." To the Colossians he says: "If ye continue in the faith, grounded and settled." Time and space fail me to collect all the expressions of a similar character which abound in the Apostolic writings. To Titus the Apostle speaks of "the faith of God's elect," and his parting salutation is, "Greet them that love us in the faith." Yet more emphatic, in the same epistle, is his address to "Titus, my own son, after *the common faith*;" and his twofold reference to "soundness in the faith." Surely, they dreamed of no indefinite, unstable, or divided faith, who wrote and spoke in this fashion. "That good thing which was committed unto thee, keep, by the Holy Ghost," says St. Paul to Timothy, and, "the same commit thou to faithful men." And, when he says of himself, "I have kept the faith," how much is implied as to the value of such fidelity in the sight of God. Many good men, in these days, think of everything else in their dying hours, and talk of all that is pleasant in their personal experiences, but make little of "the faith" as a definite deposit, to which they have borne testimony. They show little anxiety to hand it down to others, in full proportion, unaltered, unimpaired by any private or partisan views; in all its articles whole and undefiled. Alas! great Churches have failed to keep it in its purity. In our day there are comparatively few among professed believers, with whom to be "sound in the faith" is a matter of great importance. "If one is only a *good man* (such is the popular idea), God will never ask him about his creed." But our Lord asked, most significantly, "When the Son of Man cometh, shall He find *the faith* on the earth?" He will ask about it, therefore.

If the popular idea be true, then "the way of God" is not to be learned from the Scriptures. Keeping the faith



has nothing to do, according to such, with the ability to say, "I have fought a good fight."

#### 15. ANTAGONISM.

Having spoken of the Apostles' doctrine, in itself, it remains to look at it (2) as essentially opposed to heresies, which, nevertheless, serve to define it. That is, indeed, a very comfortable thought, amid the abounding *isms* of our day, which is recorded, to inspire our patience, by St. Paul: "For there must be also heresies among you, that *they which are approved may be made manifest* among you." God suffers the faults of wilful and contentious men to take the shapes which they do for the trial of others, whether they "stand fast in the faith." This part of Christian soldiery, then, is dear in the sight of God; but would any one infer this from popular religion? Over and over again have I read of assemblies in which professed Christians of divers names and confessions have presented themselves before an enlightened public as a beautiful illustration of their "common Christianity," though it was notorious that not a few of them differed from the rest as to the very essence of the Divine nature; so that they did not even believe in the same God. Swedenborgians and Socinians hold office in the same "Bible societies" with devout Presbyterians, Baptists, and Methodists; and I have known prayer to be dispensed with at their anniversaries, as obviously unbecoming, where diversity was so prominent. And this was truly logical, so far; but where is the consistency of such unions, for the circulation of a book which asserts a "common faith," and which is strictly logical in condemning all who are not "sound in the faith?" Let us see how the New Testament teaches us to regard any departure from "the Apostles' doctrine."

## 16. PRECEPTS.

"Now, I beseech you, brethren, mark them which cause divisions and offences, contrary to *the doctrine* which ye have learned, and avoid them." Such is the plain language and precept of St. Paul. "From such withdraw thyself," is his admonition to Timothy. So, also, he says, "Shun profane and vain babblings, *for they will increase* unto more ungodliness." He instances Hymenæus and Philetus, "who, concerning *the truth*, have erred . . . and overthrow *the faith* of some." Here is no room for Pilate's question, "What is truth?" Consequently, he will not suffer any tampering with some who believed that "the resurrection is past already." The Apostle speaks of *the truth* and *the faith* as of a deposit, which no steward has a right to waste or diminish in the least. In our days let a "Philetian" sect be founded, consisting of able men, orthodox in every other respect, is there any one among our popular divines who would think it worth while to "withdraw from them," merely because they had a whim about the resurrection as purely spiritual, and already accomplished, *e. g.*, in our rising from dead works to newness of life? Such a sect would claim to be more "spiritual" than orthodox believers; and their claim would be popularly allowed, provided they were eminently respectable people. But, again I say, such is not "the way of God," if we are to gather it from the Scriptures. "This charge I commit unto thee, son Timothy . . . that thou by them mightest *war a good warfare*; holding faith, and a good conscience; which some having put away concerning *the faith* have made shipwreck: of whom is Hymenæus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." Such is another tonic passage from St. Paul; and it is the more worthy of note because it contains a reference to *faith subjective*, and to *the*

*faith objective*; a pure, *believing* conscience, and *the faith* on which it lays hold, being alike required. Only a few paragraphs afterward he demands of deacons that they should "hold the mystery of the faith in a pure conscience," where the same ideas are repeated.

In the Epistle to the Galatians, our excellent translation partly fails in rendering these distinctions, and even creates them where they do not exist. "Before *the* faith came," says the Apostle, "we were kept under the law, shut up unto the faith which should afterwards be revealed." In both cases, the faith here means the Gospel; and here, and elsewhere, in such passages, it is evident that the Gospel is viewed as a definite object, which personal faith must accept. Hence the Apostle's reproach of the foolish Galatians; but, in our days, if *personal faith* be professed, no great account is made of the objective faith. That may be more or less in popular opinion without peril. It may be a Sabellian deity,—who cares? It may be "another Gospel;" all the whole twelve Articles of Trent, and the two of Pio Nono besides,—what of it? There are no "foolish Galatians" nowadays. A Bostonian has collected "the prayers of ages," and presents them in a very handsome volume, wherein Marcus Antoninus and St. Chrysostom, Dr. Channing and the Jesuits, Wesley and Swedenborg, are equally held up to Christian approval, though it is certain that the very first words of prayer, "O God," must have been used by such persons with no more agreement than is to be found among the most antagonistic creations of Polytheism.

The hindering of marriage and the Judaizing precepts of abstinence from meats and drinks, which St. Paul speaks of to Timothy as "doctrines of devils," would be regarded as of very little consequence in our days. They are applauded when connected with such apparent piety as is often seen among modern monks of Rome. Yet many of

these poor men strain at a gnat about fastings and bodily exercise, while they daily practise all the ungodliness which is counted for morality by Alphonsus de Liguori, and by the popes who have made him a saint and a doctor of the Church. "Voluntary humility" and romantic self-denials have a "show of wisdom," but even "the foolishness of God is wiser." God's laws are adapted to His creatures. To surpass them in sanctity is a vain attempt. Indeed, this Judaizing seems always to react into practical ungodliness, and hence it should be less surprising that inspired foresight denounces it so severely. The Apostle introduces his denunciation as follows: "The Spirit declares expressly that in after times some will depart from the faith." How sensitive is the Spirit of God to any such departure!

#### 17. NO COMPROMISES.

"It is impossible for God to lie." The pillars of the universe rest on this characteristic of the Almighty. "He cannot deny Himself." But what a contrast is exhibited by man in this popular indifference to error. God may pardon error, for Christ's sake, and He is slow to anger, and abundant in mercy. But the preciousness of truth in the sight of God is wonderful, as it is revealed in the Scriptures of truth. "No lie is of the truth;" and hence the Apostles' doctrine, which is from Him who came into the world to bear record of the truth, must be professed whole and entire by the Church, and without any admixture. Indifference to truth cannot consist with a true Christianity. "The true light now shineth;" and he is very near to crucifying Christ afresh who still asks, with Pilate, "What is truth?"

"Abraham believed God, and it was counted unto him for righteousness." Out of that faith of Abraham all that adorns the world has proceeded. So much has faith to do

with man's development and happiness, even in this world. In Abraham, as in his seed, "all nations are blessed" indeed, just in proportion as his faith has really penetrated them. He, then, is the only friend of man, who, like Abraham, is "the friend of God."

It should also be observed that the Apostle of love, the beloved disciple, is not less emphatic, as has been elsewhere shown, in the denunciation of error than St. Paul himself. Love in the Christian system is preëminently the love of Christ. It "rejoiceth in the truth," and the love of mankind is manifested chiefly in bringing them to the faith. Hence, the beloved and loving John is a "son of thunder" when he contends for the truth. "Little children, keep yourselves from idols." Such is his entreaty. Idols may be set up in the mind; they may be images, though not graven, nor molten. And the context shows that idolatry, with God, is any false religion. "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus, the Messiah. This is the true God and eternal life." On this rock His foot is planted. He identifies it with that which His disciples had "heard from the beginning," and to those who abide in Him in this faith He confines the hope of "not being ashamed at His coming." The loving spirit of St. John is not a weak, compromising, undistinguishing tenderness to error, like that which is the sickly and degenerate growth of our days. He reminds the Church, which he was now about to leave deprived of the original Apostolic college, but richly endowed with their doctrine, that the unction of the Holy Ghost, which had been given them, had already taught them all things; that it had taught them truth and no lie, and that to abide in this truth is to abide in Christ. Of contradictory error he says accordingly, "Who is a liar, but he that denieth that Jesus is the Christ? He is

Antichrist that denieth the Father and the Son." Observe that here he uses the test words of St. Peter's confession. On this rock the Church must stand forever.

#### 18. THE PILLAR AND GROUND.

I have reserved for a concluding remark that famous passage about "the pillar and ground of the truth." I do not think it weakened in the least by the form which modern criticism has given to it. Supported, as it seems to be, by primitive exposition, I adopt the new reading, in all candor, as follows: "These things I write to thee, that thou mayest know how to behave thyself as a pillar and support of the truth in the house of God, which is the Church of the Living God." Here is an architectural figure wrought out of the promise of Christ to build His Church upon the rock of His own Divinity and Messiahship, as witnessed in a good confession. On this rock, every Christian being built up as a lively stone, the temple grows,—the temple of the visible Church; and in this temple such office-bearers as Timothy are placed to be pillars and under-girders of the truth. In this house of God, therefore, and in the Apostles and Apostolic men who were its noblest pillars from the beginning, the truth is enshrined, so that the Apostles' doctrine must always, from the beginning, be sought and found in the Apostles' fellowship, with which Christ has promised to continue "to the end of the world." He, then, is a pillar and support of the truth formally, who is thus built upon the foundation of the Apostles and Prophets; who is thus built upon Christ, the chief corner-stone. But Apollos, in his original position, is not part of the Apostolic house. He is not a pillar and prop of the truth. He is not *buildded* upon it at all. Granted—he is a pioneer and index, like his master, John. Therein "we rejoyce; yea, and will rejoyce."

He is, nevertheless, no "pillar and ground" of that which he knows but imperfectly, and in which pious lay men and women may be his teachers. In fact, his position is one perilous to truth. His is an example which, if persisted in, will multiply confusions. It is not the way of God. Hence, St. Paul would not tolerate anything like it at Corinth. Hence, Apollos abandoned it as soon as he could. Hence, he refused to become the leader of a sect, and so he, too, became a pillar and support. All Apostolic ministers, in like manner, contribute to the strength of this House on the Rock; and the gates of Hades prevail not against it, because a succession of faithful men is perpetuated in it by the care and election of Christ.

#### 19. ELECTION.

I have used this word advisedly. I do not propose to discuss it; but, whatever else it may mean, Scripture does reveal to us the fact that there is an election of God by which, from age to age, men are called into the visible Church, and made its pillars and supports. Thus, Christ fulfils His promise to be "always, and to the end," present with His "messengers." Whether these messengers, besides fulfilling this great office, always give diligence, personally, to make their own "calling and election sure," and hence to ensure salvation, is another question. Perhaps, "having preached to others," and having served to the perpetuation of the way of truth, some of them have "become castaway." It is a serious reflection that Apostles have perished, and that Samaritans have been, personally, saved; yet the lost Apostle ministered truth to others, and the saved Samaritan "knew not what he worshipped;" he knew God and truth, that is, very imperfectly.

## 20. NO PROBLEM.

If these views of the Apostles' doctrine be Scriptural, there is nothing essentially novel to be yet discovered as to the way of God. In illustration of truth; in fresh applications of truth; in the exposition of Scripture, we freely admit that there is much yet to be drawn forth from what is in substance known. Nay, we admit that there is a great reserve of Scripture (in the Apocalypse, for example) which is waiting to become better understood; just as the Epistles to the Romans and the Galatians were reserved, in some degree as marrow is stored in the bones, to renew the Church after long disease. But, "the faith once delivered" is the groundwork of all possible discovery, and the limit of all healthful thought. All real progress in scientific theology illustrates this principle; whatever has been contrary to it has not been "progress," but has soon developed itself into corruption.

Yet, let nobody imagine that the human mind is made to stagnate in orthodoxy. The world, for ages, knew nothing of the lens. Its use has taught mankind a new meaning for an old text: "Verily, Thou art a God *that hidest Thyself*, O God of Israel, the Saviour." What undiscoverable glories were concealed from the naked eye, until sluggish man learned how to magnify its power. At last he invented the telescope and microscope, and then he saw more of Him whose name is "Wonderful." But those glories of heaven and earth were all there in the system which God had made and ordained from the beginning. So the system of faith is complete in the Creed and in the Scriptures. Man's glasses have not created a new sun and moon, nor a single star, nor will they add a new truth to revelation. But the hidden glories and harmonies of revealed truth are a universe even yet imperfectly explored.



The history of the Church of Christ illustrates the fact that characters the most diverse, and genius the most exalted, may find room and scope for all their powers within the limits prescribed by faith. What heresiarch can be compared to the great Church fathers of the East and West? No two of them were alike; their equals have not been seen among the moderns; yet the genius of a Chrysostom and that of a Jerome found the amplest field for originality within the acknowledged bounds of the Apostles' doctrine. Those bounds impose no trammels, they serve only as a defence against "rushing in where angels dare not tread." They are not less useful to real wisdom in warning off from the shores where sirens sing, or where harpies only inhabit. Beyond those limits nothing awaits the adventurer but a merited admission into the limbo of vanity,—the paradise of fools.

How, then, says one, do you account for the precept, "Prove all things; hold fast that which is good?" Thank God, the faith of the believer is no blind superstition; it is open-eyed, and courts investigation. Every Christian is privileged, nay, he is bound to copy the noble Bereans, who searched the Scriptures daily, whether the things testified by the Apostle were so. But this is the key to the whole system of proving the truth: *first*, they heard the Apostle's testimony; *second*, they compared it with the Scriptures. So the pupil receives the Copernican system; he is not left to study the stars unguided and problematically; the professor gives him its theory, and then helps him to verify it, and to assure himself that it is no "cunningly-devised fable." The abuse of private judgment consists in the foolish claim to learn the solar system, without any preconception of it; a process which it took the world five thousand years to bring to a satisfactory result. The right use of private judgment is to accept competent testimony in favor of presumptive truth,

and then to learn the process by which presumptive truth is verified. If these are insufficient, reject its claims; if otherwise, accept it, or be a fool. "As ye have therefore received Christ, so walk ye in Him; rooted and built up in Him, and stablished in the faith *as ye have been taught*; abounding therein, with thanksgiving. Beware, lest any man spoil you, through philosophy and vain deceit, after the rudiments of the world and not after Christ. For in Him dwelleth all the fulness of the Godhead, bodily."

The processes of true science are those of the Church of Christ. She comes to us with a historical creed, and presents it to her children as a *theorem*; having stated it, she opens wide the Scriptures and all sources of true knowledge, and bids them search "whether these things are so." On the final and practical acceptance of truth, intelligently and lovingly, depends one's personal salvation. This right of private judgment, then, is essential to one's accountability. For the abuse of private judgment he is responsible to God, who has enabled him to "know the truth," if he will. In a word, the "Christian proves all things," not as a doubter, but as a believer; that is, he accepts the theorem, on Apostolic testimony, as a little child; but he works it out, in a loving spirit, as he attains the full stature of a man. So he comes to *know* what he *believes*; so he says to Lois or Eunice, who taught his infant faith by the catechism, "Now I believe, *not because of thy saying*; for I have heard Him myself, and know that this is indeed the Messiah, the Saviour of the world."

## IX.—APOSTOLIC FELLOWSHIP.

### 1. IS CHRIST DIVIDED?

APOLLOS was not suffered to profess even the Apostles' doctrine, apart from "the Way of God," in the Apostles' fellowship. We have noted the fact, and one plain reason for it,—this reason, namely, that "Christ is divided" by the divisions of His followers. Rather, since Christ cannot be so divided, they who assert a sectarian Christianity do, so far, divide themselves from His mystical body here on earth. Apollos, with all his faith and piety, was in a condition of imperfect fellowship with the Church's head and founder until he obeyed the teaching of Aquila and Priscilla, and entered on the way of God "more perfectly." It is not possible to find a stronger case of justifiable ignorance than his; but it only proves that such anomalies may exist as respects the visible Church. They may exist, and do exist innocently, too, in such cases, and until conscience is enlightened as to the grand principle of unity. But this grand principle is as unchangeable as God himself. It pleased Him, who gave us the truth, to bequeath His truth to the world, not as the doctrine of a school, as did Socrates or Zeno with their doctrines. He founded an organized society, and intrusted to its care the deposit of the faith; enriched it with the holy Scriptures, and chartered it with His promises, even to the end of the world.

All mistakes in this matter originate by a begging of the question. It is assumed that, because there is no "written constitution" in the New Testament, therefore

there was none imparted to the Church by Apostles, before the Gospels and Epistles were given. I am demonstrating that these contain such references to an existing system as enable us to be sure of its nature, and even of its details, without reference to history. But, if all history confirms my demonstration—I can't help it; only, my argument is none the worse for that. I defy any one to explain the admitted facts of the *second century* without establishing the system which I am proving from Scripture.

## 2. THE CANDLESTICKS.

In his messages to the Seven Churches, Christ has taught us that not even corruptions of His truth can deprive the organic Church of His presence, His visitations of discipline, and His reforming Spirit. Hence, as the corruptions of Sardis and Laodicea did not drive Christ away from them, it is the duty of the faithful in corrupt Churches, not to go out of them, but to continue in them, and to "hear what the Spirit saith to the Churches," and so to work internal reforms by returning to *primitive* principles, to "first faith" and "first love." In one instance—and one only—is the command given to "come out" of an Apostolic Church; and that is delayed till the hour of her utter apostasy and destruction, when she is past repentance. Even in this case the command to leave a particular Church—that of Rome, or any other—cannot imply that the Apostles' fellowship is to be abandoned, while the Lord preserves it elsewhere. To "come out" from Babylon is a call addressed to Christ's people. Such faithful people, then, will be found even in Babylon up to her last hour; and no stronger proof can be given of the long-suffering of Christ with reference to His promises to be always with His Church and with His Churches, and especially with those who "walk in white and keep their garments," as even in Sardis.

The seven golden candlesticks, some of them representing corrupt Churches, but all endowed with Christ's presence, present the most instructive symbol of organic unity that can be imagined. In the right hand of our great High Priest, thus manifesting himself as the mystical Body of the whole Church, are the "seven stars." Now, these "seven stars" are the *angels*,—that is, *Apostles* of the Churches. Some of them are fearfully upbraided, and threatened with extinction; but, bad as they are, their Apostleship is acknowledged, and made the foundation of the Master's appeal,—an appeal to strengthen things remaining, and to return to the primitive rule. The angel of the Church of Ephesus is severely rebuked, and threatened even with the removal of his candlestick; but, with all his faults, his Apostleship is recognized, and he is praised for having exposed the false mission of some *who pretended to be Apostles when they were not*. The whole doctrine of these seven messages, as bearing on unity, is most clear and emphatic. They forewarn us prophetically against the awful corruptions of ages, and teach us how Christ will preserve His own laws and fulfil His own promises at this day, when the Christian Church is in the very condition thus foreshown,—a condition of Apostolic unity preserved and magnified by the great Head of the Church, even when few candlesticks shine with Evangelical lustre, and when only here and there the pure light of His presence is reflected from the stars in His right hand.

### 3. EXAMPLES.

To continue "steadfast in the Apostles' doctrine and fellowship," after the example of first love and first works, is still a duty, then, though we live in Sardis, or Laodicea, or Thyatira, or Philadelphia, or Smyrna. The Apostles of these last two Churches are commended alike for their primitive doctrine and fellowship; for rejecting fellowship

with the *concision*, and adhering to the true *circumcision*, as St. Paul had taught; while they kept the faith also. But the others had corrupted Apostolic doctrine, and yet are recognized as objects of visitation, long-suffering, and loving-kindness, because they still retained the fellowship of the Apostles. They were in the precise position of Cranmer and Latimer and Ridley, at the epoch of the Reformation. These bishops, even while they shared in the corruptions of Rome, were the angels of the Churches in England; and though defiled in doctrine, and far fallen from Evangelical purity, the Spirit visited them as such, and gave them grace "to strengthen the things that remained," and to restore the primitive estate of their candlesticks. In the same manner He is now calling on the bishops of Latin Europe, and perhaps for the last time. But His presence and His power to work internal reformation, through His own ministers, has been proved in England, as it is foreshown and promised in these Epistles of Christ himself to the Seven Churches.

Nothing in the Scriptures, then, justifies a breach of unity. While I write, the "Old Catholics" of Germany are planning a reformation within the Church, like that of England, in full recognition of this principle; and everybody sees that herein is their strength. If they forfeit the great principle of Apostolic fellowship, they will be like Samson when he was shorn. It was this unhappy forfeit that brought down Luther to be the founder of a sect, when he seemed just on the point of becoming the thorough restorer of the Latin Churches.

#### 4. SECTARIAN CONTRASTS.

I have taken up this subject of "Apostolic fellowship" at the modern end, just where it meets and offends the prejudices of popular Christianity. And I have done so to give roundness and completeness to my exhibition, in former

chapters, of the inorganic impotency of this popular Christianity. Compare it, now, with the meanest Church, like Sardis, which still retains its candlestick and its star in the visible unity and fellowship of the Apostolic Church. Such a Church can regain all its primitive lustre and perfections without organic changes; its functional life only requires to be vitalized and renewed. But it is the law of sectarianism to work out its own annihilation. It is created by a violation of unity, and finds no historical or logical law of restoration in these messages of Christ to the Churches. His words are based on the life that is in them, because they continue "steadfast in the Apostles' fellowship," even when the doctrine of the Apostles has been vitiated. On the other hand, if we seek the relics of Luther's and Calvin's works, in Europe or elsewhere, we shall find them already far gone from their original patterns; often fundamentally opposed to the Apostles' doctrine, and constantly degenerating into new departures from their fellowship, by compounded and reduplicated schisms. On this point we have testimony from a source that cannot be impeached. The late Chevalier Bunsen says: "Long has it been clear to me that in Protestant Germany *no Church exists*. Pious individuals there are, standing singly; but the Church itself is fallen, and is destroyed." Such is the fate of sects. To none of them, as corporate societies, can apply the message, "Remember from whence thou art fallen, and do the first works," for their very existence is an affront to that Spirit who has absolutely forbidden His children to be the disciples of men, or to bear their names. "For while one saith, *I am of Paul*, and another, *I am of Apollos*, are ye not carnal, and walk as men?" How can any one who calls himself a Bible Christian consent, in view of this rebuke, to be named of Luther, of Calvin, or of any other founder of sect, no matter how eminent his genius or his services, in other respects, to society, or even to the truth.

## 5. SCRIPTURAL POINTS.

Let us now revert to the law and the testimony. The Apostles were to die like other men, and yet Christ had promised to be with them till the end of the world. Their "fellowship" was to continue, though their persons were to be withdrawn; and this fellowship, as well as their doctrine, was endued with power to defy the gates of hell. Let us trace the history of this fellowship, accordingly, as it is given us in Holy Scripture. Judas fell from it, and Matthias was elected into his vacant "bishopric;" and this election was confirmed by the power of the Spirit, on the Day of Pentecost. By an extraordinary call, Paul and Barnabas were also summoned to the Apostleship; their miraculous powers attested their call. They were thus "born out of due time," yet they were not suffered to start a new line or separate organization; for just when there seemed peril of this, St. Paul was led, "by revelation," to visit Jerusalem with Barnabas, lest all his work should be frustrated by the intrigues of "false brethren unawares brought in." It was then that the unity of the Apostolic college was rescued from apparent danger by the fusion of these extraordinary Apostles with the original college: "They gave to me and Barnabas the right hands of fellowship." So not even an original and independent call from Christ was suffered to mar this fellowship, in which all Christians were steadfastly to continue.

The latest testimony of Scripture to this principle is like the first. St. John says: "That which we have seen and heard declare we unto you, that ye also may have *fellowship with us*; and truly our fellowship is with the Father, and with His Son Jesus Christ." The Apostles were the hinges of unity; to be in fellowship with them was a means of fellowship with the Father and with Christ.



## 6. A FORMULA.

Now, whatever be the disputes about "bishops, priests, and deacons," they are nothing to these points. The fact remains, that except in the organic fellowship of the Apostles, there is nowhere, in the New Testament, any recognition of a ministry of the Gospel. The case of Apollos, which approaches it nearest, as we have seen, constitutes no exception. "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God." The writer is speaking of Paul and Apollos and Cephas, at the close of his tremendous rebuke of the incipient schism at Corinth. These three had been introduced into the ministry of Christ in three very different ways; they were three representative men, such as, in our days, would each lead off a sect. But the Apostle adds: "These things, brethren, I have reduced to a formula, or scheme of principle, in the case of Apollos and myself; for if he and I may not make ourselves heads of parties, you may understand that nobody has any right to do so; and ye may learn by this adjudged case, once for all, the lesson of not *going beyond what is written* (in carrying out personal preferences), being puffed up, each one for his favorite leader, one against another." I have paraphrased the passage, but not "above that which is written;" for such is the plain sense of the citation, even as it stands in our version, and more clearly in the Greek.

We have a formula of unity, then, in what is said of Paul and Apollos and Cephas, and we have no right to "go beyond what is written" in this matter of the ministry and stewardship of the Gospel. But what is written?

## 7. RECORDS.

We have the record of certain elections and ordinations to an inferior ministry in the sixth chapter of Acts. The

*twelve* Apostles (Matthias is included) address the faithful in these words: "Look *ye* out among you seven men . . . whom *we* may appoint over this business." Accordingly they chose seven, "whom they set before the Apostles; and when they had prayed, they laid their hands on them." It would seem to follow, unless we are to "go beyond what is written," that even those who may be chosen to the humblest ministry of the Church are not to account themselves appointed by popular election, but by *the laying on of the hands of somebody* differing from the other faithful, and to this function. For the pronouns *you* and *we* are very emphatic. They indicate plain distinctions; and the limits of the functions of the people, and their chief pastors, seem very clearly defined.

Further, we find the Apostolic college reinforced by not a few to whom the technical name "Apostles" is given. I say technical name, because it is not sufficiently remembered that Christ not only chose the twelve, but also *named* them "Apostles" (St. Luke, vi. 13). He gave them a Syriac name, that is, which is rendered "Apostles" or "angels" in the Greek, *i. e.*, messengers or envoys. We have seen that St. Paul's call was miraculous and special; and as much is intimated concerning Barnabas. Even these submitted to a certain investiture or mission; but we are forbidden to regard them as ordained by men. They were not of the secondary class who received their commission "by men," *i. e.*, from the first Apostles. Hence, not the Apostles, but certain prophets, were called to separate them to their especial mission. The Holy Ghost, through a company of inspired men, set His seal to their extraordinary call, and they were afterward recognized by the "pillars" of the original college, as added to their own number by an original commission. But we soon find another class of Apostles, such as Timothy and Silvanus and Titus, to whom the functions of the Apostles were imparted "*by*

men," though they were not "*of* men," but true Apostles of Christ. When all the original company, except St. John, had fallen asleep, we find the seven Churches presided over each by a person bearing the same title; for, as we have seen, *Angel* and *Apostle* are but synonymes for the same Syriac word by which Christ named the twelve. It is characteristic of St. John thus to vary his Greek; and he even rendered "the Lamb," in the *Apocalypse* by a different Greek word from that which is used by St. Peter, and by himself elsewhere. So we see that the Apostles did not permit their functions to die with themselves, except those which were, in their own nature, extraordinary; but pages of learned nonsense have been written on these matters, for lack of a little insight into their simple underlying system.

#### 8. SIGNS AND CLAIMS.

All that was *extraordinary* in their calling as original Apostles was, of course, personal to themselves. The "signs of an Apostle" were miraculous, in an age when private believers, and even women, were endowed with miraculous gifts. Miracles, to use a very insufficient term, were common in the original flock of Christ, for signs and wonders were logically necessary to establish the Gospel. Hence, they were limited by that necessity; so that one might as well demand of Christian women, in our day, the gifts that were exhibited by Philip's daughters, as to ask the testimony of miraculous powers like St. Paul's in those who have received only the "ministry of the word, and mysteries," and who claim no more. Such signs ceased with those original witnesses to whom it was "given to suffer for Christ's sake," and to be "brought before kings and rulers," with no other defence or means of proving that they were sent from God. Therefore, all the greater need, ever since signs ceased, of the ordinary historical

evidence that one has a mission from Christ and His Apostles.

The Apostles were to be continued "to the end of the world," as to their essential "bishopric,"—for this word is used in the election of Matthias. Where is that bishopric to be found? Surely not where it is repudiated and abjured. We find our task simplified, then. We must search among those who "say that they are Apostles." These we must *try* accordingly, and if we "have found them liars," we may expose and renounce them, but not otherwise. Moreover, I submit that the Angel or Apostle of Ephesus would not have been called to *try* such claims, had it been understood, in A.D. 96, that there was only one Apostle living, and he a prisoner in Patmos. This is worth reflecting upon.

The original Apostles were witnesses of the resurrection in a preëminent sense, as was logically necessary to the establishment of a Church which should be its perpetual witness. But Titus and Timothy were also witnesses of the resurrection, because they were ordained by those who had seen Christ after His resurrection, and who received their commission from a risen Redeemer. The historic Apostleship, then, as continued to the end of the world, is a witness of the resurrection. It exists as a monument of the fact that He "liveth who was dead." Destroy the historical succession, you destroy the strongest evidence of this truth. It is manifest to all the world that for eighteen centuries there has been a succession of men bearing and transmitting a commission which had no existence when Jesus was crucified under Pontius Pilate. They say it originated with this same blessed Jesus, after He was risen from the dead. They are witnesses of the resurrection, therefore, by their very existence, unless you can show a more probable explanation of their origin, and prove it the true one.

## 9. WHAT IS WRITTEN.

We return to "that which is written." I do not mean to go beyond it. Enough is written to settle the matter in the three Pastoral Epistles, each addressed by an original Apostle to Apostles of the second class, called *Angels* by St. John. For though the name of an *Apostle* is not expressly given to Titus, as it is to Timothy, it will not be denied that the functions of each are the same, and that they have the same relations to St. Paul, who calls Titus his "partner and coworker." Indeed, St. Paul's phrase, the "chiefest Apostles," seems used with reference to the existence of these secondary Apostles, whom he names "Apostles of the Churches, and the glory of Christ" (II. Cor. viii. 23); or, as in the case of Epaphroditus, "my brother and companion, but your *Apostle*." I do not urge the harmonious beauty of these renderings, because I am strong enough without that. Neither do I object to the common rendering of *messengers*, but I think those who insist upon it forget the technical dignity of the name, as invented and conferred by Christ himself.

Now, in these Pastoral Epistles, all three, we have the fact that they are each addressed to one of these secondary Apostles, and, as part of the sacred canon, are plainly designed to give a perpetual law to such officers in the Church. They recognize an order of Apostolic men, and concede to them certain functions of ordaining and administration superior to those of other ministers. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain presbyters in every city." He then repeats substantially the same rules he had given to Timothy. But in the Epistles to Timothy we find fuller and more explicit testimony as to the order and regimen in which the Church was left by the original Apostles to their successors. Here we have, then, minute

directions as to the ordaining of an inferior order, called deacons. It is not to be doubted that these were of the same ministry which had been conferred on St. Stephen and others; nor that the presbyters, for whose ordination he also provides, were of the same ministry with those elders of Ephesus, and others, who are so often referred to in the Acts of the Apostles. It is amazing to observe how learned men theorize over the growth of a ministry, as by a mere accidental development of such offices; as if it were possible that the Spirit of Wisdom could have left such a vital matter to the mere drift of circumstance; or as if such a drift could have operated in creating the system which we find in the Pastoral Epistles.

#### 10. BISHOPS.

But here somebody will be sure to remark that the presbyters thus referred to are called "bishops." Undoubtedly they are; but what of it? This may introduce a question as to proper names and titles, but it does not alter things. Whatever these "bishops" were, they had over them one, in a higher "bishopric," who received from the Holy Ghost directions for their government as well as their ordination. Their episcopate, whatever it was, included no power to "ordain in every city," for Titus was left in Crete expressly for the exercise of that function, which would have been unnecessary if the presbyters of one city had the power of extending their order by their own acts, and so of supplying other cities with a proper ministry. As well argue that because a general is often called a "great captain," therefore all captains are generals. The words *bishop* and *bishopric* are, in fact, as generic as the words *pastor* and *pastorate*, or *rector* and *rectorate*. A presbyter had the episcopate or oversight of a flock, under Titus, who had the episcopate or oversight of every city in Crete,

including its elders and deacons. One was a local *overseer*, and the other a general *overseer*. The specific name of Titus and Timothy was that of their order; they were apostles or angels. The specific name of those whom they ordained was that of *their* order; they were presbyters or elders. But *bishop* is the name of an *office*, merely implying oversight or rectorship; it is not the Scriptural name of the *order*, as we have seen. A man may be the *pastor*, *overseer*, or *ruler* of a congregation; or he may be the *pastor*, *overseer*, or *ruler* of an island like Crete,—a missionary diocese. Obviously, the vacant “bishopric” to which Matthias was called as an apostle, was something different from, and superior to, the *bishoprics* of these Cretian presbyters. So, then, we have apostle-bishops and presbyter-bishops; we have Titus, an apostle-bishop, in Crete, and the presbyter-bishops ordained and presided over by him “in every city” of Crete. The difference of their stations and functions is as obvious as those of different “generals” in an army, as generals of divisions or brigades. The question whether we should restore the original names is another thing. Naturally enough the name “apostles” became restricted, after their death, to the original Apostles; and the pastoral name of “bishops” settled upon the chief pastors who succeeded them, quite as naturally, because they were *pastors* or *bishops* of “eminent domain,” as lawyers say.

Perhaps it would be well to call presbyters “bishops;” it would end a silly dispute, and the Scriptures furnish other names for those whom the Holy Ghost has called to preside over these “bishops.” But I am not now considering such matters. I am endeavoring to elevate the discussion out of the realm of logomachy, or word-strifes, into the realm of logic, of realities and verities. Call these three orders what you may, the facts are demonstrated. Whosoever accepts the three Pastoral Epistles as

the inspired wisdom of God, must be wise "above what is written," or he must admit that three orders of ministers are clearly recognized therein. (1) An angel of the Churches is empowered to ordain, to preside, to administer, to receive and try accusations against presbyters, and, in short, to govern the clergy and laity of a whole city, or of a whole island, containing many cities; (2) certain local bishops or pastors are called presbyters or elders as to their order, whose ministry is, of necessity, limited by the superior functions confided to the first order; and (3) certain subordinate ministers are called deacons. Let words go, then; these things are stubborn, and cannot be destroyed, except with the Bible itself.

In point of fact, names are so mutable, these orders have received very different names in the Church at different times, and they exist, at this day, in the Oriental Churches, under very diverse appellations. And just as in the Apostolic Church of the first age we find all sorts of official titles,—evangelists, doctors, masters, rectors, and the like; and now we find diverse officers called rectors, pastors, curates, missionaries, and the like; yet then, as now, all these offices and functions were distributed among persons, distinguished by laying on of hands, into three orders only: (1) the Order of Timothy and Titus; (2) the Order of the Cretian and Ephesine elders; and (3) the Order of St. Stephen and St. Philip. Call these what you will.

#### 11. PRESBYTERS.

But somebody has discovered that St. Peter calls himself a presbyter; "The presbyters that are among you I exhort, who am also a presbyter." Does that prove that he was not an Apostle? Was he not, as such, superior to the presbyters he exhorted? There is not one in the Apostolic order now called bishops who does not claim to



be "also a presbyter." The greatest prelates in Christendom have always claimed this presbyterate. It is included in the Apostolate. The angel-bishop "entreats a presbyter *as a brother*," and often ministers with the elders, as an elder. Many diocesan bishops minister also as parochial presbyters. The Apostolate not only contains the presbyterate, but also the diaconate; a diocesan bishop is also a deacon. In this fact consists the beauty and grace of St. Peter's appeal. It is a wretched platitude, except as it implies that he is indeed something more. Nobody doubted his superiority as an Apostle; but he sweetly reminds the presbyters that he is *also a presbyter*, and recognizes a common place with them as brethren, under the Chief Shepherd and Bishop of souls.

I have avoided all the commonplaces of controversy, and have thus sketched from Scripture a simple and perfectly consistent outline of "what is written for our learning" on this subject. I defy anybody to construct any other theory of the Apostles' fellowship, which will meet all the facts of Scripture, and reduce all to a complete and harmonious whole. This plain outline satisfies every condition and circumstance, and exhibits a self-consistent scheme throughout. It answers all the difficulties and objections which have thrown so many fine minds into confusion on this simple matter. It proves itself by squaring with every recorded intimation of Scripture on the subject. Whence came the infinite confusions of the learned in this matter? I answer, from the learned; it took wise men to invent such folly. The schoolmen are its authors. Every existing difficulty on this subject is the result of mediæval Romanism. To exalt the papacy, the schoolmen revived the Arian heresy, and cunningly introduced into theology those technical confusions about *presbyters* and *bishops* which so much embarrassed the reformers. They created a new theory as to the sacred

ministry. In order to abase diocesan bishops from their primitive equality with the bishop of Rome, they made them mere presbyters. Their theory is, that the highest order in the ministry is that of presbyters. The Apostolate survives only in the Pope; and "bishops" are simply presbyters appointed by *him* to exercise *his* functions in divers places. Calvin, educated in scholasticism, naturally accepted this theory; and, rejecting the papacy, by a logical consequence he organized his new system of presbytery. As he understood it then, he was consistent in regarding presbytery as sufficient, though he allowed that a *primitive* Episcopacy was not to be rejected where it might be had. Calvin's theory, which was the school theory, is now the dogmatic teaching of Rome. Rome makes the presbyterate *the highest order*, which is as contrary to Scripture as it is to the whole testimony of the Apostolic Churches. Extremes meet. Strange as it may appear, Presbyterianism is pure Romanism; and "Episcopacy," or the primitive doctrine of Cyprian, that the Apostles have successors in diocesan bishops, "whose Episcopate is one and undivided, each bishop being an equal partner,"—this is what Rome calls heresy, dreading its revival in her own communion more than she dreads all the Protestantism in the world.

## 12. TRANSMISSION.

"The faith once delivered to the saints" was committed to them in "the Apostles' fellowship," visibly organized, as we have seen. "O Timothy, keep that which is committed to thy trust." . . . "And the things which thou hast heard of me among many witnesses, the same *commit thou to faithful men*, who shall be able to teach others also." . . . "Lay hands suddenly on no man." Here we have (1) the Apostles' doctrine, the deposit of the faith, com-

mitted to an apostle-bishop presiding over many presbyters; (2) the rule for its transmission, through his hands, to successors; and (3) a recognition of his responsibility for laying hands only on faithful men, implying clearly that the power of ordination was his, and that admission to the ministry was to be sought by such ordination. So, then, "continuing steadfastly in the Apostles' fellowship" is not a matter of taste, but of duty. Christ organizes one system for the transmission of His truth,—a system of organic unity "that the world may believe." This organic unity is likened to that of the human body, or a well-constructed house. To have fellowship with the Apostles is to "have fellowship with the Father and with His Son Jesus Christ." This is St. John's assertion, and it is thus expounded by St. Paul: "Holding the head, from which all the body, *by joints and bands*, having nourishment ministered and *knit together*, increaseth with the increase of God." Or again, "Ye are fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building, *fitly framed together*, groweth unto an holy temple in the Lord." Can any man conceive that such ideas are consistent with the ropes of sand, or with the disjointed rafts and inorganic creations of modern sectarianism?

### 13. THE VIOLATION OF LAW.

Let us reflect that this inorganic principle, once admitted, becomes chargeable with all the confusions and divisions that necessarily follow. He who is "not the author of confusion" provided against such disorders in the consummate wisdom of the organic fellowship of the Apostles. And truly an unspeakable degradation of the very idea of the ministry of the Gospel seems to be the punishment with

which He who instituted the Apostolic fellowship is now visiting those who despise that institution, in this land. Judicial blindness makes them their own destroyers. They are forced, by the decrees of Providence, to reduce their own principles to the absurd. What makes a minister of Christ? Nobody can answer this question, consistently, but he who is able to answer, "A commission from Christ himself, through the Apostles' fellowship." An inward call must be the profession and assurance of the person's own conscience who seeks it. They who confer the commission must satisfy themselves that such a profession is sincerely and soberly made. But the only warrant the world can have for receiving any one as Christ's ambassador, must be Christ's own outward commission, openly conferred in the visible and historical fellowship of the Apostles, known and read of all men. Apollos himself, till he receives such a commission, is "an eloquent man and mighty in the Scriptures," but he is not an ambassador of Christ, nor a "steward of His mysteries."

The unspeakable degradation which sooner or later overtakes any ministry which is not according to this rule, seems to be the award of Divine Wisdom for maintaining His violated law. Whether in nature or in the moral world, God's laws avenge themselves. They who violate them, sooner or later "receive in themselves the recompense which is meet."

The excellent and noble Apollos, of our epoch, finds himself, on his own principles, associated every day with deniers of Christ, and even with Mormon elders, as of the same calling and profession. So the popular mind understands it, nor can he assert a distinction which is based on any real difference as to principle. Is it learning? But we have learned Socinians, and accomplished preachers of mere deism in the name of Christianity. Is it Evangelical orthodoxy? After what standard, or in what *quantum*?

Dr. Channing goes down from Calvinism to Socinianism, imperceptibly, without loss of character in his own congregation. At what precise point in his descent is he a qualified minister of Christ's Gospel, and by what criterion does he become, at any time, *an emissary of the evil one*? for as such his Congregational brethren finally regarded him. At what moment are his ordinations, baptisms, and other ministrations, valid and Evangelical? When do they become void as means of grace? What amount of personal orthodoxy in a loving and estimable Socinian preacher, who fluctuates between truth and error, is requisite for his recognition as one sent of Christ to preach His Gospel? Fix the precise quantity, and then meet the question as to his neighbors, in a nominally "orthodox" pulpit, who, in point of fact, fall below that standard. I have known the "orthodox" man nominally a Socinian, and the real Socinian nominally "orthodox." How are the people, the poor, scattered sheep, to decide such questions? What possible safeguards can be proposed to them in such cases, by which they are to distinguish the man concerning whom it is said, "Whoso receiveth you receiveth Me," from the man concerning whom it is said, "Receive him not into your houses; . . . he that receiveth him is partaker of his evil deeds."

#### 14. ILLUSTRATIONS.

Let me illustrate the unspeakable degradation of which I have spoken. An eminent Unitarian presided lately at the ordination of a *woman*. "He had doubted," he said, "as to the propriety of such a course, till he remembered that in Christ there is neither male nor female." On a like confusion of ideas he might have proceeded to join two spinsters in Christian wedlock, pronouncing them "man and wife." The possibility of equality in Christ, as consisting with diversities of gifts, calls, and functions, happened

not to strike this learned gentleman; and hence, there being no law nor principle in his denomination to restrain him, he proceeds to "ordain" a Miss to preach the Gospel.

The eminent divine whom I have already quoted as in favor of "five or six different denominations at least," is not only a lawgiver to thousands in this country, but he is regarded as, eminently, an "Evangelical" authority. What law would he prescribe as the Evangelical criterion of the sacred ministry of Christ among these "five or six denominations?" We have it at last, under his own hand, at least in the extraordinary negative form which such a law must take. What is it? Is it orthodoxy? No; he congratulates a Socinian on a call to preach "the Gospel." Is it learning? Certainly not. He cannot consistently deny poor Sancho's call, in the extraordinary case already cited from the testimony of a Methodist bishop. What then? Is it sex? Nay, for the minister whom he congratulates is a *woman*! What it may be nobody can possibly determine; but here is "the right hand of fellowship," as extended by "the Plymouth Pulpit" to a *Mrs. Celia Blank*:

"I do cordially believe that you ought to preach. I think you had a 'call' *in your very nature*. Nor do I doubt that you will be both instructive and edifying. There are elements of *the Gospel* which a woman's nature ought to bring out far more successfully than a man can. We have no adequate expression yet for sympathy, for mercy, for pity, for love, in the sermons of men. It is these very elements that *our civilization* and our *popular Christianity* need. The illustration and application of these divine qualities to all these phases of character, to the household culture, to public sentiment, to secular affairs, to civil procedure, constitute a life's work, and if done with thoroughness and power would produce the effect almost of *a new Gospel*. I do not disdain the claims of abstract truth, nor of justice, nor even of severity. But these have been disproportionately prominent in the theology of the

schools and the preaching of the pulpita. However, I did not mean to write a sermon or a criticism.

"Hoping for you a long and a successful *ministry*, I am, very truly, yours."

The words I have italicised are worthy of observation. Here, then, we have it. "Our civilization" and "popular Christianity" demand something of which Christ never thought when He chose twelve Apostles and left out the Marys, though he included Judas, showing that His commission makes an Apostle even out of a bad man, while the want of it makes no *minister* even of a saint. Again, nature, and not grace, qualifies and gives a "call:" more especially woman's nature, which the Gospel expressly excludes from the ministry. I beseech my beloved brother "Apollōs" to look at this. Well does the writer suggest that we have the elements of a "new Gospel." Such a Gospel St. Paul anathematizes, but it is the Gospel of our "popular Christianity."

#### 15. THE SUCCESSION.

The Apostles' fellowship, I observe, in conclusion, is the essential principle of what is called the Apostolic succession.

It is therefore a Scriptural principle. Apart from this living principle of unity and historic fellowship, it is dry bones indeed. I grant this to those who have never viewed it in its vital forces, and with reference to the peace and unity of Christendom. A question remains as to matter of fact. Can we prove that the Apostles' commission has been transmitted historically and validly? Nothing in history is more evident; but this lies beyond the Scriptural facts I have undertaken to discuss. If the Scriptures can be trusted, our Lord promised to "be with His Apostles to the end of the world." His Apostles have clearly indicated the rules for transmitting, not their extraordinary vocation, but their ministry of the Word and Sacraments; and the Holy

Ghost has recorded their acts for our example and learning. Somewhere, then, we have reason to believe, the identity of "the Apostles' fellowship" exists; perhaps in some modern Smyrna, perhaps in Philadelphia, perhaps even in Sardis; for what little life remains in Sardis is attributable to this fellowship chiefly. This only I will add, that if you will construct a historical argument for the canon of Holy Scripture, I will prove by similar evidence, amounting to moral certainty, that in the communion of the Anglican Churches the Apostolic fellowship is preserved. The Church of England was once as Sardis was; but Christ was faithful to His promise, and still held her Apostolic ministry in His right hand. He came to her in His Providence, and said: "Be watchful, and strengthen the things which remain that are ready to die: for I have not found thy works perfect before God. Remember therefore how *thou hast received* and heard, and hold fast and repent." The angels of the Anglican Churches heard what the Spirit said, and they repented and restored the faith once delivered; they held it fast, and strengthened the things that remained. We continue, therefore, to this day, "steadfast in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers."



## X.—THE APOSTLES' EUCHARIST.

### 1. A CONTRAST.

How often the force of an incident compels to logical conclusions, which tedious dialectics fail to reach. Such an incident we find in the history of St. Paul at Troas : "Upon the first day of the week, when the disciples came together to *break bread*, Paul preached." He had spent the week there; his coming had been anticipated, for he had sent Timothy and others before his own coming to announce him and to make ready for him. In such circumstances, how would a modern account of the solemnities be worded? Among the Romanists: "On Sunday last, in the Corso, his Grace, Archbishop M., who has just arrived from England, preached to a crowded congregation, and celebrated High Mass,—Mozart." Among our Evangelical brethren: "On Sabbath last a large and attentive audience assembled in the Tabernacle, to hear the celebrated Dr. G., of Edinburgh." Among ourselves, it would, not unfrequently, be little better; yet it would not be strange in the least, thank God, to see it worded thus: "On Thursday last, at Trinity Church, previous to the embarkation of the Bishop of L., on his return to England, the Holy Communion was celebrated, and partaken by a large number of the clergy and laity: the bishop preached."

### 2. NO EXCUSE FOR US.

I have felt it my duty to acknowledge what we cannot deny, that in our own Church this popular fault is by no

means uncommon. We give way to the current of popular ideas in this respect, and we, too, stimulate the "itching ear." But it is not so in the theory of our worship, however corrupt our practice. For every Lord's Day in the year, and for many days besides, our Church provides a special Eucharistic office; and for every day that shines there is an office for the breaking of bread, as well as for the daily sacrifice of praise and prayer. In many of our churches the weekly Eucharist is an established usage. Monthly, and on the greater festivals, it is celebrated in all the older and more prosperous parishes. In principle, the Scriptural example is recognized. All agree that public worship gravitates to the Eucharist as its grand centre or foundation-stone. Morning Prayer is completed at the altar, with a portion of the Communion Office, even when the breaking of bread does not actually follow. And to a complete restoration of the primitive practice of a weekly Eucharist we are moving as fast, perhaps, as comports with healthful progress. A morbid zeal has even set up a daily Eucharist in some places, but not, I grieve to say, with an exemplary spirit, nor in a way to recommend the experiment to sober Christians. The more wholesome life of the Church is quietly warming to the unequivocal example and standard of the Apostles, who often celebrated the Eucharist exceptionally on the week-days, but whose rule was, evidently, to associate the Lord's Supper with the Lord's Day. To this restoration almost every parochial pastor who loves his work guides his flock, as progressively as he can; but he rather seeks first to excite a genuine "hunger and thirst after righteousness."

To restore the primitive Eucharist, where there is neither primitive discipline nor any truly primitive spirit to sustain it, has generally proved an abortive and mortifying experiment. "Wisdom is justified of her children." To hasten slowly is wisdom in almost all attempts at resto-

ration. But when we are called to hold up a primitive example to others, let us cheerfully begin by condemning ourselves. Our actual practice does not illustrate our professed principles. Few are the churches, even in our own sacramental and liturgical communion, in which the first thought of the Lord's Day is the Lord's Supper; in which the house of God is sought with this as the primary idea; in which the instinct of the worshipper is not to hear an oration, but to meet Him who vouchsafes His special presence with two or three, and who commands His followers to do this in commemoration of Him; to do it *often*; and thus to "show forth the Lord's death until He come."

### 3. PREACHING.

Popular religion has utterly lost this idea of the worship of Christians, if not the legitimate conception of public worship, absolutely and entirely. Who thinks of a popular tabernacle as a "house of prayer?" In Lent, at least, our churches are full for the offices of daily *prayer*; but even among us, how many go to hear the preacher, and refuse to go when there is no sermon? God forbid that I should undervalue preaching,—that is, true preaching; the sermon which is a *sermo*, or word from the Word of God. God send us more and more of the power and logic of Apollos,—eloquent men and mighty in the Scriptures. But is not the complaint most just that these are the times of "the itching ear," when there is little hungering for the Word, and when there is no synaxis, or gathering together, except to hear an eloquent preacher?

### 4. THE SYNAXIS.

This old theological word is suggestive. It is a familiar term with St. Chrysostom and St. Augustine for the Holy

Communion, and conveys in itself much instruction. The primitive Christians drew their principles of Divine Service from the synagogue, as supplementing the Eucharist worship, into which the temple worship had passed. "In every place"—and not only in Jerusalem; by Gentile ministers, and not only by Levites—"the pure oblation" was offered, according to the prophet; and when they came together it was for this thing,—“to eat the Lord's Supper,” after the prayers. The Hebrew synagogue, therefore, was glorified into the Christian synaxis. But mark this important fact: the synaxis or gathering together of Christians having this breaking of bread for its primary object, the word soon comes to mean the assembling of the faithful at the Holy Table; and, finally, as every student of the Fathers must know, it often means the Holy Communion itself. Then a higher meaning descends upon it and sanctifies it, for it is explained as having a nobler significance, as being that by which we are united to one head, and so congregated as one body in Christ; as many grains of wheat are made one head, and as many berries crushed become one wine.

##### 5. CORRUPTIONS.

In the middle ages this idea is wholly lost; the Synaxis gives place to the Mass, to which harmless word for the dismission of non-communicants an artificial meaning is attached, and soon banishes from the popular mind all ideas of communion. "The Mass" now means the precise opposite of what it meant among the primitive faithful. With them it *sent away* (dismissed) those who did not communicate; with the Romanist, it demands their presence. "To hear Mass" was the middle-age idea, as now to hear a sermon. The Romish laity are now driven by penalties, as by a cart whip, to one single mutilated communion in the year. Solitary masses are multiplied and applied to

the dead rather than to the living; and so while the Apostolic doctrine perishes in fables and profane dogmatics about the Eucharist, all its real life and significance are lost sight of. When a reformation is attempted, the Synaxis reappears in England, and is recognized theoretically by Luther. But the middle-age evil of a despised and neglected communion cannot be immediately corrected. The reformed, especially in Switzerland, begin to hear sermons as they had long heard mass; and the populace transfers this idea to the Sunday congregation, as its sole purpose in "coming together."

In Rousseau's infancy he played a trick on the old lady, Madame Clot, *tandis qu'elle étoit au prêche*. Thus the *prêche* had become one the idea of public worship in Geneva, and Rousseau's life and career were one consequence of this corruption. Another was the abolition by the General Presbytery, on the third anniversary of the reformation, of all creeds and confessions of Christ's divinity. They had, in fact, lost them long before. But observe,—the child Rousseau was neglected and left at home because he "could not understand *preaching*, of course." Hence, the house of God becomes no place for children. In its offices they can take no part. In England, Rousseau might have been brought up very differently; in Geneva, nothing else was possible. The consequences were soon apparent, not only in the unhappy man, but in the preaching of Geneva. The same results have followed in New England; and in our Western States there are more practical Rousseaus than there are men and women of any other class whatever. Though they have not thought about it enough to know the fact, the spirit of Rousseau penetrates and permeates the American people to a degree that may well appal the Christian.

6. ANOTHER INCIDENT.

Another Scriptural incident, instead of a train of argument. St. Paul has occasion to refer to the Corinthians, with the usual formula which implies their coming together "in one place and with one accord" for Divine Service. What is the idea of this service; or, in other words, its professed object? Answer. "To eat the Lord's Supper." It is "the sublime Synaxis" in which, according to the Apostle's own exposition, we are made "members of His body, of His flesh, and of His bones?" or again, "one bread and one body though we be many, *for we are all partakers of that one bread?*"

Here a cloud of popular errors becomes dispersed by the sunlight of truth. The faithful come together neither to "hear a sermon," nor to "*assist* at Mass," but "to eat the Lord's Supper." This supper is not a sentimental love-feast, but a sacramental or mystical communion with Christ, and a means of perpetuated unity among His members. Then, again, its spirit does not exhaust itself in the sweet social relations of believers, genuine as these are; it recognizes a "great mystery" of Oneness, of which this common participation is the ordinary means and the logical base. It is not, as would be said in these days, "we all *feel* alike," much less "we all agree to differ." It is not "we are one body because we all unite in tract-societies, and sewing-circles, and in hand-shakings on platforms." It is our one accord in one doctrine and fellowship and "in the breaking of bread." We are members of one another, because we are partakers of that one Bread.

The Bread is "the communication of the body of Christ," and "the Cup is the communication of the blood of Christ." In short, as we are all "by one Spirit baptized into one body," and as we have all been made to "drink into one Spirit," so "we are the body of Christ,

and members in particular ;” and “ the great *mystery* ” of marriage is transferred to the Church of Christ, as “ bone of His bone, and flesh of His flesh.”

#### 7. LOVE-FEASTS.

No need to point out how utterly these ideas of the Apostle are made obsolete by popular religion. As its idea of communion, it adopts the favorite little song,—

“ We share each other’s woes,  
Each other’s burdens bear,  
And often for each other flows  
The sympathizing tear.”

That grand paraphrase (of Heb. xii. 18) by Dr. Watts is not regarded as half so appropriate to the Lord’s Supper: yet this stanza,—

“ Angels and living saints and dead  
But one communion make,  
All join in Christ their living Head,  
And of His life partake”-

this stanza, slightly varied, as I transcribe it, contains the very kernel of St. Paul’s doctrine, and of that Synaxis of the primitive faithful to which we have referred. “ If we walk in the light as He is in the light, *we have fellowship one with another*, and the blood of His Son Jesus Christ cleanseth from all sin.”

What was once a sacrament has become, among many Christians, a mere “ love-feast ”—edifying and solemn, but a mere *agapé*—hardly rising to the dignity of those ancient *agapæ* of which we have some notice in the Apostolic writings. The abuses into which the Corinthian Church fell, through low ideas of the Lord’s Supper, seem to have some connection with these *agapæ*. It was the *agapæ*, and not the Eucharist, which they so grossly

abused,—taking first, or *beforehand*, their personal meal with gluttony and surfeiting, and then, in their sensualized condition, partaking of the Lord's Supper. Such were "those spots in their feasts of charity—*feeding themselves without fear*"—of whom St. Jude speaks. And it is this "*feeding without fear*" which leads to other abuses less gross, but quite as perilous, in our own day. The Synaxis is described by St. Chrysostom as of terrible solemnity.

#### 8. SCRIPTURAL IDEAS.

It would be quite foreign to my present purpose to go into a dogmatic exposition of the Lord's Supper. I am only showing the place which this institution of the Master holds in the system to which Apollos was introduced. Whatever be its doctrinal import, it is clear that its practical and constant observance, as the grand solemnity of the Lord's Day, was perfectly understood by the Apostles and their converts to be the design of Christ in His precept, "Do this in remembrance of Me." That is the point. Nothing less than this fully realizes the Scriptural ideas of hallowing the Lord's Day; of hallowing the name of the Lord; of showing forth the Lord's death; of partaking of Christ; of the communion of saints; of keeping the Christian Passover; of feeding upon the Paschal Lamb; of eating that which is meat indeed, and drinking that which is drink indeed; of faith which discerns the Lord's body; of eating spiritual meat and drinking spiritual drink; of eating Christ and living by Him, so as to attain unto the resurrection of the dead.

#### 9. INFERENCES.

Granted that, where no such means of grace can be had, all this may be realized by faith only, unto the soul's salvation; granted that all of which Christ speaks at Capernaum



about His flesh and blood may be received, to the soul's health, day by day, and without actual partaking in the breaking of bread; granted that all this may be; yet nobody can deny that, in instituting His great Supper, our Lord has the same end in view, and furnishes our weakness with a blessed instrument whereby "virtue goes out of Ilim," as to the woman who touched the hem of His garment, and heals our souls' diseases. And yet, if anybody should deny what alone can account for the prominence given to the Lord's Supper in the Scriptures; if anybody will persist in giving neither spiritual dignity nor sacramental efficacy to this ordinance; still the fact remains that this ordinance is insisted upon by the Apostles as not carnal, but spiritual, and that, as such, it presents the great idea of their public worship. My argument is, that its disuse, its degradation, its subversion, as we see it among thousands who profess to be "evangelical," is not evangelical, but the very reverse. The Evangelical Christians, to whom Apollos joined himself, "continued steadfastly in the Apostles' breaking of bread."

#### 10. FURTHER.

Here comes in another point: it was "*the Apostles'* breaking," and not that of the faithful who received it, which was the criterion of this Eucharist. I grant, in all candor, that one might infer exceptional cases from several passages in Scripture. Thus Samuel was empowered to offer Sacrifice, under the Law, though he was not a priest. Neither will I venture to say that, while there were inspired prophets accredited by the Apostles among the early Christians, these were not often commanded by the Holy Ghost to administer the Holy Communion, even as we have seen that "prophets," who were not Apostles, were called to lay hands on Saul and Barnabas, in an exceptional case. The

same instance would have conclusive force in this case, if it were entirely certain that there were no ordained elders or presbyters among those prophets at Antioch; for it was "while *they ministered unto the Lord* and fasted" that the Spirit spoke to them. That the original term here employed includes "the breaking of bread," I suppose nobody will be likely to deny. It is a very noteworthy example, however, in another respect. These prophets "ministered unto the Lord" as well as unto the people. To meet, even with the two or three, to celebrate Christian offices, to offer prayers with fastings,—this is set before us as an example of what the Holy Ghost approves and accepts. How utterly this idea perishes in popular Christianity! Unless there is an "audience," there is supposed to be no excuse for opening the house of God, and worshipping. "You won't find it worth while to open the church," says the worldly-wise man; "there will not be a dozen to hear you." This is wisdom among *practical* Christians in our day. That the special promise of Christ to be specially present, even with "two or three," means anything,—this is incredible. That it is worth while to invite that special presence of the Good Shepherd, and to honor it in His own house,—this is not conceived of. That a "minister" should be thankful for an opportunity to *minister* unto his Master, as well as to his brethren,—this is foolishness to the worldly-wise. Places of *preaching*, which stand close-locked all the week, and in the summer months, even on Sundays, attest the profound and stolid slumber into which we Laodiceans of modern times have fallen, while we rejoice in our spirituality, and feel that we "have need of nothing."

#### 11. RETROSPECT.

But to look back; we were remarking that the law of this breaking of bread was that the Apostles, and those

whom they had admitted to this ministry with them, should be its liturgists and administrators. "The cup of the blessing (the Eucharistic benediction) which *we* bless, . . . the bread which *we* break," is sufficiently emphatic. He does not say, "which *ye* break, which *ye* bless," but plainly claims this as the work of those who are "stewards of the Mysteries," as well as ministers of the Word. All Christians are priests; but every one has his special vocation and ministry as such. The Christian woman does not, in all things, exercise the priesthood of the Christian man, her husband; the Christian layman does not exercise the priesthood of a deacon; nor does the deacon exercise that of the presbyter; nor does the *presbyter bishop* assume that of the *angel bishop*. "Every man in his own order," in this as in other things, for "God is not the author of confusion." There were already common rules and ordinances of Divine Service. It was the sufficient argument against innovations to say, "We have no such custom, neither the churches of God." When the Apostle subjoins, "Let all things be done decorously and according to method"—that is, *prescript order or system*—he shows that the Corinthians, even at this stage of their history, had no excuse for much of their disorderly conduct. The Apostle gives them the general praise of "*keeping the ordinances as he delivered them.*" Much is implied in all these references to order. They teach much as to the care which was bestowed by the Apostles upon the right ordering of the sacraments, as well as upon the doctrinal education of their followers. It is amazing how entirely these intimations are overlooked even by otherwise learned interpreters, who seem to take up the New Testament with the preconceived determination that there shall not be discovered therein any underlying system. This they do, even when they allow the historical fact that there was organic system in the primitive Church at a date so early that its existence

everywhere, and among all Churches, can only be accounted for by a common origin,—by those Apostolic ordinances of unity which are so constantly referred to, and which I am now so painfully demonstrating. This age is set to accept any theory rather than that which agrees with history; which harmonizes all the Scriptures; which meets and solves all difficulties; and which involves no other difficulty than that of taking the Scriptures as they were taken by the primitive faithful. The divisions of our days have disposed men to force new meanings upon Scripture; that is to say, every man according to the psalm or doctrine of his own modern theorist; every man according to his own taste.

## 12. PRECONCEPTIONS AND AFTERTHOUGHTS.

But this was done in the middle ages in another direction. And it is an instructive lesson and warning to us, when we observe how inveterate prejudices may tyrannize even over learned men, such as Bossuet, when they have once learned to give a meaning to Scripture which happens to suit their circumstances.

Döllinger and his allies have lately demonstrated that the Romish doctrine about St. Peter was unknown to the primitive faithful; yet the false interpretation of "Thou art Peter" has enslaved nations for a thousand years. I merely state the fact that the divisions of modern Christendom have led to perversions of Scripture, almost as monstrous, which exercise a similar power over large sects and popular divines. "There are differences of administration, but the same Lord:" the way in which this text is wrested from its place in St. Paul's argument, and made to favor sectarianism, *in direct opposition* to his argument, may illustrate what I say. Sects are created, and then Scripture must be forced to sustain them. But the exposi-

tions I am enforcing are no such afterthoughts. They coincide with all that is known of the Christians who had seen and heard the Apostles of our Lord.

### 13. ST. PAUL'S GOSPEL.

The great Apostle of the Gentiles was an original Evangelist. This, too, is a forgotten fact. And what a volume of meaning there is in his solemn assertion that whereas he had not been with the other Apostles at the Last Supper, the Lord Jesus gave him a *personal revelation* of all that occurred at that grand moment, which revelation also he had delivered as such to these same Corinthians. Our glorious Melchizedek gave us this ordinance, therefore, not merely in its first institution, but afterward in committing it anew to St. Paul, and, through him, with divers accessory precepts, to the Church. This fact is utterly overlooked by popular religion. Hence, in popular estimation, the Eucharist has dwindled down to a pious collation, which nobody need observe unless he finds it agreeable to his taste or convenience. But now to the law and to the testimony: How do we find it in St. Paul's Gospel? what did Christ teach His Church in the year 57, by express and reiterated revelation, and in order to regulate this ordinance forever?

### 14. TIMES AND PLACES.

In the year of Christ 45, as the learned Bishop of Lincoln computes, and probably at Antioch, after his ceremonial separation to the Apostolate, came those "visions and revelations of the Lord," of which the Apostle so modestly informs the Corinthians only in his second epistle, and after a long residence among them. But the three years in Arabia preceding A.D. 37 were full of visions, and seem

to have been his initiation into the Gospel, as an equivalent to the three years which the original twelve had spent with the Lord. Now the raptures of A.D. 45 seem to have been the super-excellent privilege of St. Paul only. In them he was taught concerning the things unseen, concerning the descent into hell, and the ascension into the third heaven. Let us conclude, therefore, that it was more probably in Arabia that the Master gave him these visions and revelations of His own life and sufferings, and of the Last Supper. Hence we have a Gospel according to St. Paul, which appears in many places distributed through his epistles. He took his facts not from tradition, nor from those who were Apostles before him. He was an original Evangelist, and from this view of the matter we cannot but gather a great principle with reference to the facts he has committed to writing. They are a supplement to the other Gospels, and they are given, with emphasis, *as the Master's own ultimate exposition*. "How can you make so much of a mere ordinance?" So said once, in my hearing, a well-trained divine, who added, "*Christ says nothing more about it save only, 'Do this in remembrance of Me.'*" He had forgotten all that Christ told the Apostle about it, long after the Ascension, and of course he could not see its connection with the miracle and the teaching recorded in the sixth chapter of St. John. He argued that, now and then, to eat bread and to drink wine, with pious reflections upon the Crucifixion, is all we can make of Christ's words.

#### 15. A DIGRESSION.

There are many Christians in America who are of this opinion. Practically, they make even less of it; for, while I write, an interesting Quakeress is passing through the country and "preaching" in the pulpits of the most respectable Presbyterians, whose pastors commend her to

their flocks as a proper Christian teacher. Of course, as a Quakeress, she believes in no sacraments and no ministry, has never been baptized, and has never in her life taken any part, even by way of collation, in obedience to the precept, "Do this in remembrance of Me." But to her learned and most respectable patrons I address my remonstrance. What do they make of the facts I am now recalling? Our Lord Himself re-presented and renewed the Eucharistic Feast long after His ascension into heaven, and gave it anew to His Church with the explicit narrative and expositions recorded by St. Paul. In the year 57, at Easter, as Dean Howson reminds us, while they were "unleavened," that is, keeping the Christian Passover, he writes to the Corinthians from Ephesus his first epistle, and gives them this Gospel. They had become disorderly in some respects. Page after page of this epistle bears witness to the fact that St. Paul must have previously given them many detailed directions. He praises them for general conformity, and yet fills up his letter with complaints concerning non-conformities, for which he cannot praise them. Finally, after telling them to obey his rubrics, or *taxis*, as thus delivered afresh, he promises yet further to "set things in order" by another visit. Note, then, in the year 33 our Lord institutes the Eucharist; in the year 37 He gives it anew, by revelation, to St. Paul, in Arabia; and twenty years later, by the Holy Ghost, He makes St. Paul record all this, with expositions and with a system or *taxis* (*rubrics*, so to speak) for all Churches and for all time.

#### 16. A STUDY.

Let me conclude with a study of the Apostles' Eucharist, purely Scriptural, as we have it here, fully and practically expounded. (1) On the Lord's Day, and (2) not commonly in their own houses, but in some place or upper-

room, called inferentially the Lord's house, (3) they must come together (4) to eat the Lord's Supper. (5) This they should do as something different from a common repast, and discerning the Lord's body. (6) For when the Apostles or their delegates (7) bless the cup and (8) break the bread, with (9) Eucharist or giving of thanks, (10) the faithful saying *Amen*, (11) it is the communication of the blood of Christ and (12) the communication of the body of Christ. (13) But he who does not worthily receive it (14) does not effectually eat the Lord's Supper, but rather (15) eateth and drinketh judgment to himself. (16) For God is pleased to chastise such with physical sufferings, and (17) even with death, if they persist; yes, (18) even believers whose death is the only judgment for their fault, and who sleep in Jesus, because they ignorantly profaned this sacrament. (19) But, to the faithful, who worthily partake, it is a synaxis, by which they all become one body. (20) And, again, it has a sacrificial aspect and character, in which (21) the Lord's Supper may be illustrated by the Jewish sacrifices, so that it is shown to be (22) a feast upon a sacrifice. (23) Nay, even the Gentile sacrifices teach by contrast that our table is an altar, and (24) our altar a table, which renders it inconsistent with our profession (25) that we should, in anywise, partake of both altars or both tables. (26) This sacrament requires, therefore, a previous self-examination, lest by eating and drinking of it unworthily we should (27) be guilty of crucifying Christ afresh, and profaning His body and blood; because, (28) in the right use of it, all Christians are priests and evangelists, (29) showing forth the Lord's death, (30) *often*, that is, constantly and perpetually, (31) even till He comes again. Scripture, after all, is exceedingly full, and very rich on this subject.

Every one of these heads will be found sustained in this single epistle. St. Paul elsewhere says, "We have an



altar," and otherwise enriches this teaching. This, then, is his Gospel; rather, the Gospel of Christ and His Spirit. And such being the ordinance as he had delivered it to the Corinthians (A.D. 53 and 54), we may be sure it was what Apollos found there, on his first visit that same year (A.D. 54), before they had found time to corrupt it. And such, we may be sure, was the Apostolic breaking of bread, in which the original believers continued steadfastly, with the Apostolic prayers.

#### 17. INFERENCES.

Certain inferences from the Apostle's teaching come in to fill up this study. For example, (1) women are not excluded as from the sacrifices of the law; (2) there is no sacrifice apart from the feast; (3) no ritual Eucharist which the faithful are to gaze upon without partaking; (4) they all come together to "eat the Lord's Supper." Again, there is no communicating without (5) "the cup of blessing," as well as the broken bread. "The cup which we bless" is put before "the bread which we break," as if to make emphatic "the blood of the Cross," by which He "made peace," and without the shedding of which "there is no remission." The (6) duty of all Christians, therefore, to drink of it—"drink ye all"—according to the original precept, seems to be peculiarly enforced. Indeed, there is a latent prophecy in these, as in other Scriptures; they enfold meanings and rebukes, the force of which could never have been felt until the Western Churches had fallen into the corruptions of the middle age. Thus, while a commemorative sacrifice is delivered to the Church, as its grand central idea of worship, (7) the frightful abuses of the Romish mass are over and over again forbidden, not only by the injunction to keep the ordinances *as they were delivered*, but by the dogmatic argument of St. Paul's Gospel; which rests on the principle that Christ himself

was once offered, and once only, and that His one offering, "once for all," was the perfect and entire satisfaction for the sins of the whole world. The attempt to repeat this is, indeed, "crucifying Christ afresh." In like manner we find the premonition against celebrating (8) "in an unknown tongue;" for the private Christian must bear his part and make his response intelligently at "the giving of thanks," or Eucharistic doxology of the minister.

#### 18. OTHER INFERENCES.

But while these reproofs of middle-age corruptions are so clearly involved, I beg the reader to observe that those of our own times are just as pointedly anticipated and corrected. The monstrous indifference and the neglect of the Apostolic and Divine injunctions which prevail through the entire body of what are called "Evangelical Christians," in America, furnish as marked a contrast to the scriptural pattern as do the corruptions of Rome herself. In our great cities this may not be felt to be a just remark. But let any brother "Apollos" go with me on my circuits, even in the old and populous State of New York, and he will discover, among the Evangelical Christian denominations, a state of things as really, if not as grossly, alien to the whole spirit and teaching of the New Testament concerning the Lord's Supper, and concerning its due and constant celebration, as are the pomps and ceremonies of Romish altars. "As *often* as ye do it, ye do show forth the Lord's death," says St. Paul. But how *often* is the Lord's death "shown forth" in this appointed way, and with these decent and orderly observances, among the millions of America who profess to be Christians? "Physician, heal thyself." We distribute Bibles and tracts, and remonstrate with the people for neglecting the Lord's Day. Is there half so much in the New Testament about the

Lord's Day as about the Lord's Supper? God send us some one, "in the spirit and power of Elijah," to wake up the reformation which is needed, and to *restore* all things. Such a reformation, I say it again, is hardly less imperatively demanded by the state of our Christianity, than was that of which Wycliffe was the morning star; or that which the Titanic Luther undertook for Germany, but which he left unfinished, and which our own age is undertaking to renew, I trust, in the spirit not merely of reform, but of restoration.

## **XI.—THE APOSTOLIC PRAYERS.**

### **1. WHAT JOHN BAPTIST TAUGHT.**

The disciples of St. John Baptist felt the want of new forms of prayer, to meet their enlarged faith and the near approach of the kingdom of heaven. The great pioneer did not tell them that with the disappearance of mere types, forms of prayer were, also, to pass away. On the contrary, he taught Apollos and the rest of the disciples whom he had baptized what they needed to learn; he gave them forms of devotion, or at least some one form adapted to their spiritual condition. "Lord, teach us to pray as John also taught his disciples," said the twelve to Christ. No doubt Apollos, "knowing only the baptism of John," taught the prayers of St. John, as well as used them, in all his ministrations, before Aquila and Priscilla met him. From them he learned not only the Apostles' doctrine and fellowship and Eucharist, but also their prayers,—“the prayers” in which the Apostolic Church continued steadfastly. Whence these, and what were these?

### **2. WHAT THE LAW PREPARED FOR.**

That was, indeed, a pregnant precept which was given by Moses,—the precept which restricted the ordinance of bloody sacrifice to the one spot which the Lord should choose. We often speak of the Mosaic system as one of multiplied immolations and holocausts; but we forget that, whereas, under the patriarchs, from Noah to Job, every

household priest sacrificed at his own door, the Mosaic dispensation narrowed down the ordinance not only to an official priesthood, but also to the one spot where the true sacrifice was to be offered once for all; that is to say, to the spot where they should be done away forever in Christ. But not only so, for by the operation of these restrictions there was made a vast advance toward the spiritual sacrifices of the Gospel. Every household priest ceasing to offer bulls and goats, now became the more spiritual ministrant of prayer and of God's Word in his own family. God was invoked "in all the dwellings of Jacob;" and there the father to the children proclaimed the Law, and handed down the Truth, and led them to expect the Messiah.

### 3. THE SYNAGOGUE.

Under that grand historic leader of the goodly fellowship of the Mosaic prophets, under the holy and venerable Samuel, seems to have grown up around "the schools of the prophets," which he instituted, that bud of the promised Church, the synagogue. The synagogue was a pledge of the synaxis; its prayers, of the "Common Prayer" of Christians; its psalms and hymns, of those which "make glad the city of God," in our nobler worship. To the synaxis, "in every place," the ordinance of ritual sacrifice, ennobled and made unbloody, was eventually to be restored and given back from the temple. So, under David and Solomon, the temple service became enriched by the synagogue, from which it borrowed the courses and singing established by Samuel; while the "sweet singer of Israel" was inspired to elevate and glorify both the temple and the synagogue by the incomparable Psalter. Thus "the preaching of Moses," the reading of the law and the prophets every Sabbath day in systematic lessons, with the singing of the psalms and the exhortations of the elders, became

the blessed resources of faith in every Hebrew village. This continued until, as we read, in Psalm lxxiv., "all the houses of God in the land" were burned up by the ungodly; or, at best, were stripped of the tokens of faith, and defiled by the ensigns and the idols of the unbelieving.

### 3. THE INSTITUTIONS OF SAMUEL.

Although the synagogue becomes more conspicuous in history after the captivity, and during the period which succeeded the heroic age of the Maccabees, a careful student of the Books of Samuel and of the Kings, in connection with the Psalms of David, will see that my brief outline of Samuel's institutions is fully sustained by the sacred records themselves. The general proposition concerning the schools of the prophets and the mission of Samuel has been brilliantly elucidated in the late work of an English divine, on "Prophecy as a preparation for Christ," and therefore I have no need to enlarge my argument on this head. I must add my own conviction that the hymns of the Old Testament, beginning with that of Miriam, must have formed a rich part of the synagogue worship; for let us not suppose we know all of its primitive institutions, from what Buxtorf and others have told us of its debased remainder. We may well believe that Samuel entrusted to its use the hymn of his mother Hannah; and that under its traditional influences and those of the song of Miriam (a typical Mary), she was prepared by the Spirit to break forth in her own "Magnificat," and to make it forever a portion of the worship of Christians, the inimitable Canticle of Redemption. Thus did Mary add the needed doxology to the Psalter of her father David, and sanctify it forever, to new meanings in a new dispensation. "The songs of David, the son of Jesse, were ended," in the far-off vision of the Redeemer's kingdom; but his daughter, the Blessed Virgin,

snatched his harp from the willows, and gave the rapturous complement of all Mosaic prophecy, and of the Psalms of David, when first "her spirit rejoiced in God her Saviour."

#### 5. CHRISTIAN HYMNS.

Her Magnificat is the key to the Psalter, the first of those "hymns and spiritual songs" which we find in the possession of the Church from the Day of Pentecost, when many of them were inspired. They magnified with flaming tongues "the wonderful works of God." St. Luke, who records the songs of Zacharias and of Simeon, and that of the angelic choir at Bethlehem, as well as the Magnificat, professes to deliver his history from the testimony of witnesses, and to record things in which Theophilus "had been instructed," or catechised. It is entirely consistent with any theory of inspiration, therefore, to regard these hymns, with others recorded or referred to in his Acts of the Apostles, as quoted, verbally, from "the Apostolic Prayers," that is, from the use of the synagogue, as enlarged and enriched by the Apostles, and as by them delivered to every Christian synaxis. Bishop Jebb has left us a very suggestive work, in his investigation of the Hebraic parallelisms of the New Testament, and even allowing that he has pushed too far the theory with which he is directly concerned, it seems to me to force upon the mind conclusions of another sort, with respect to that of which I am now speaking. The rhythmical character of our Lord's sermon on the Mount, as delivered by St. Matthew, may account for differences between it and similar sayings of the master in other Evangelists. In other quotations we may have direct quotations from His sermons, as such; in the Benedictions and like poetical arrangements of his words we may have the Holy Spirit's inspired version of the same, as adapted to the hymnody of the Church.

## 6. APOSTOLIC QUOTATIONS.

From the later labors of Neale and others, these theories, if they be such, receive the strongest confirmation. But it would be foreign to my plan to pursue the argument further than to refer to some of the undoubted quotations of the inspired Apostles, from "the Apostolic Prayers." No less than nine of St. Paul's devotional quotations are not from the older Scriptures. It is no hindrance to the argument to observe that some of these passages are parts of the ancient Liturgies in which Neale has identified them; but it suffices to note one quotation, which the Apostle introduces with the formula, "Wherefore he saith." What saith? We answer, "the Spirit;" or, we may answer, "it saith;" that is, the Liturgy or the Hymnody of the Churches. In any case, the highest dignity is given to the source from which it is quoted, and that source is *not the Scriptures*. What, then, is the source? In his own peculiar and characteristic fashion, having quoted a hymn—

Awake thou that sleepest,  
And arise from the dead,  
And Christ shall give thee light,

—he immediately makes a digression to the subject of Hymnody, and enjoins the use of *antiphonal* singing,—for such is the import of the text in (1) "psalms and (2) hymns and (3) spiritual songs." He makes precisely the same reference in his Epistle to the Colossians, and teaches us to infer that (1) the Psalter, (2) a Hymnal, and (3) a Carminal, or collection of sacred odes, were already recognized parts of the Christian worship. No wonder, then, that Pliny's account of the early Christians should be based on this characteristic feature of their worship. What St. Paul commanded, he testifies that they did, "antiphonally chanting an ode to Christ, as God."



## 7 FURTHER.

The entire passage, "Eye hath not seen," etc., proves to be a textual quotation from the Liturgy of the Church at Jerusalem. So, also, the hymn—

"The first man Adam  
Was made a living soul,  
The last Adam  
Was made a quickening Spirit"

—is quoted with the words "it is written,"—written, that is, in the Liturgy; and he who will pursue the subject further, in the writings of Bishop Jebb, Dr. Neale, and others, will be satisfied that the New Testament is saturated with such quotations, and with the Liturgical idioms and phraseology with which the whole spirit of the Church was so inebriated after the great Pentecostal gift of the Comforter. The maiden, we are told, sang the Psalter as she twirled her spindle, and the ploughman as he turned the furrow; and all, when they came together to join in the Apostolic prayers, were able to lift up their voices "with one accord." The synagogue service passed into the Liturgy of the Church, without any violent change, as the twilight changes to the dawn. The early Church was never for a single day without its "Common Prayers," of which the Lord's Prayer and the Psalter, with the Lections from the law and the prophets, were the marrow. To these the hymnal and its doxologies were soon added; and finally the Lessons from the Gospels and Epistles. Often, where the plentitude of the Spirit manifested itself in the gift of tongues, there was a great temptation to break through the Apostolic ordinances which had thus grown up. Every one had "a psalm" as well as a doctrine. But St. Paul forbids such individualism, even in these exceptional circumstances, and reduces all to system by his precept, "Let all things be done *decor-*

ously and according to taxis." What this system or taxis was, we may infer from other parts of the same epistle. He praises them for observing it in some respects, and blames them for disobedience in others. He also promises to supplement it on his next visit. But, in all respects, his language, if not that of what we should now call a *rubrician*, is that of one who calls himself a liturge.

#### 8. THE TAXIS.

A little reflection will confirm my observation that the synagogue worship passed into that of the Church, as a matter of course. Not only did the Apostles and their disciples frequent the synagogues, and observe in a new spirit many of the institutions which they had rejected in the deadness of the letter, but we observe everywhere that the baptized Israelites, on becoming Christians, departed in nothing from their essential habits of prayer. Nor are the unbelieving Jews found to accuse their way of worship of any marked departure from that to which they had been accustomed,—save only as the temple sacrifices gave place to the oblation of the Eucharist. Thus, on the introduction of the Gospel into Europe, how easily the women who had been accustomed to pray together as Israelites made their transition into the forms of Christian worship, and "went to prayer" as aforetime. The same *proseucha*, or oratory, in which Lydia and her household had worshipped as proselyte Jews, seems to have been their gathering-place as believers; and the hymns and prayers which the Apostles sang in their prison at midnight, when they were arrested as Jewish teachers, suggest that as they conformed to the usages of the synagogue in observing its hours, so also they adopted its forms of prayer for the midnight watch. In fact, they seem to have resorted to the temple as they had done aforetime; not surely, save only in certain

exceptional cases, to take part in its bloody sacrifices, but to enjoy the sacred offices which were there, as in our cathedrals, kept up with such sublime effect, especially in the chanting of psalms, and in anthems or songs which "praise the beauty of holiness." The whole subject of the Apostolic conformities with Hebrew worship is interesting, and even mysterious; but it is unaccountable, except as we allow that much of it was identical with that of the Church. The institutions of Samuel the prophet, we must infer, became the base of that *taxis* which the Apostles gave their disciples, and ordained in all the Churches.

#### 9. THE TRANSIENT AND THE PERMANENT.

The Apostle, in his Epistle to the Galatians, and elsewhere, demonstrates the antagonism of Jewish forms and institutions, *when observed as such*, with the law of Christ. He denounces not only their circumcision, but even their Sabbaths, provided they were insisted upon as essential, or even as things to be incorporated with Christianity. But he argues against them, in this way, for the very reason that there were corresponding institutions of the Gospel into which they had passed, and by which they would soon be entirely superseded. There were reasons, then, why circumcision and bloody sacrifices should cease; but none at all, in the nature of things, why the spiritual offices of the synagogue should not be perpetuated in the Church; none at all why the Psalms of David should cease to be chanted, or the prayers of the morning and evening should not be offered in their courses. These were not types and shadows, but unchanging truths made parts of the spiritual worship of an unchanging God.

10. EXTEMPORANEOUS PRAYERS.

I have often asked myself whether the New Testament affords any intimations of a departure, on the part of the Apostles, from the Liturgical principles of the synagogue, as regards *public* worship. In the writings of the early fathers, I find evidences of certain forms of supplication which might be called *extemporaneous*, at least in some degree. But, with perhaps a single exception, the Scriptures suggest to my mind nothing but the elevation of old Jewish offices into Christian worship, by the newness of spirit imparted to them, and by the creeds and doxologies with which they were amplified. Coming down from Olivet after the Ascension, they were "continually *in the temple*, praising and blessing God." In the temple, therefore, seems to have been that upper room where they continued in prayer and supplication, *with one accord*.

We may infer, also, that they praised and blessed God in the usual offices of the temple-worship, at the appointed hours; and the expression, *with one accord*, favors the idea of a community of voices as well as of hearts, as we shall see hereafter. The one exception may have been the prayer before casting the lots for the choice of a successor to Judas; and yet this very prayer may be only an example of what are apparently the extemporaneous prayers of the patristic age. It is not said that one of the Apostles prayed and said, but "*they* prayed and said." There was, at least, a responsive *Amen*. More probably they prayed, as we do in the Litany, with supplications between the two suffrages into which their prayer naturally falls. We learn, soon after, that while they celebrated the "breaking of bread," *from house to house*, they still "continued daily, with one accord, *in the temple*." How tenderly they clung to its Divine courses of prayer and praise must be evident from this, and from frequent references to the hours of prayer, which they so care-

fully observed, going up to the temple punctually, with the loyal spirit they had learned from its Psalter. In the same spirit the blessed Saviour "walked in Solomon's porch," at the time of a great festival. So we walk and meditate, in cathedral precincts and cloisters.

#### 11. AN INCIDENT.

But a test of their devotional habits seems to be furnished by an event which interrupted all this, and which threw them upon their own resources, as it were. Persecution began, and the Apostles Peter and John were forbidden to preach Christ to the people. Hereupon, being let go, they returned "to their own company," and reported the case, betaking themselves at once to the Master in supplication. Here, then, if ever, we might expect an extemporaneous prayer, offered by one voice, and detailing the facts before God, as the manner of some Christians is, in our times. But what was their way of supplication in those days? It would be natural with "our own company," in any similar case, to unite in the Litany, or in some other well-known form "with one accord," interjecting, possibly, some few words of special petition. In this respect, we should agree with the Apostolic company. For we read that "they lifted up *their voice*, with one accord," and said as follows:

"Lord, Thou art God, which hast made heaven, and earth, and the sea, and all that in them is:

"Who by the mouth of Thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

"The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ.

"For of a truth against Thy holy child Jesus, whom

Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.

“For to do whatsoever Thy hand and Thy counsel determined before to be done.

“And now, Lord, behold their threatenings: and grant unto Thy servants, that with all boldness they may speak Thy word,

“By stretching forth Thine hand to heal; and that signs and wonders may be done by the name of Thy holy child Jesus.”

Here is no extemporaneous effusion at all; here is no enlargement upon the story and details of the case, after the manner of a modern *impromptu*. On the contrary, here is an Apostolic Hymn, artificially based upon the second Psalm, and adapted to the Church’s use in all times of persecution or peril. The little company of the faithful seem to have known it by heart; and all together they sang it, as we are accustomed to sing the *Gloria in Excelsis*, spontaneously and with one accord, whenever any sudden event moves us to praise, during our synods or missionary councils. Nor should we fail to note the confidence here expressed in the words,—“by stretching forth *Thine hand* to heal.” The primitive faithful recognized Christ’s hand in all that was wrought by His authority, through Apostolic ministers.

## 12. SUFFRAGES.

All the habits of the early faithful were, as I have affirmed, Liturgical; but that is not all. The New Testament, especially the Apocalypse, seems to afford us no warrant for any other manner of public prayer and praise. The worship of heaven, as seen by the holy exile of Patmos, is not only Liturgical, but the perfection of Liturgic adoration. “The pattern in the Mount” is that of Com-

mon Prayer, in well-refined and carefully-composed words, enlivened by responses and alleluias and songs of salvation.

It is from patristic sources, strange as it might seem to some, that I gather other ideas, and learn to believe that the presbyters or bishop presiding at public worship did break forth, on certain occasions, into personal supplications, more or less extemporaneous. These, however, were in principle liturgical, like our bidding prayers; and being constantly interrupted by the fervent responses of the people, they furnished the germs of our Litany and suffrages. It is not my purpose, however, to go beyond the domain of Scripture. Let me only say that whoever will take the pains to study the primitive liturgies will be satisfied that they must have originated in the manner I have indicated. They grew; they were not manufactured. Hence, they furnish a proof that I have not misunderstood the Scriptures.

### 13. LECTIONS.

We know that the law and the prophets were read every Sabbath day in the synagogues, by lections or courses of reading. This use has passed into the Church; but it is somewhat strange that of this fact we have little or no intimation in the New Testament. They came together on the first day of the week to "break bread," and to "eat the Lord's Supper;" but it is not said to hear the Word of the Lord,—an expression employed generally, if not exclusively, with reference to the preaching of the Apostles. Of course no Christian doubts that the Scriptures were read in the Churches; and we know that the New Testament Scriptures were written and delivered to the Churches to be so read. Again, the patristic testimony on this point is abundant; Christians would sooner have been deprived of their daily food than of their privilege to hear the Scriptures;

but, this being the case, it is noteworthy that no prominence is given to it in the inspired narrative. Some things were matters of course, it appears, and for that *very* reason were not mentioned. Yet for that reason the sturdy fathers of New England concluded that the reading of the Scripture was *no part of public worship*; and until very lately no Scripture was read in the assemblies of their descendants. Let this be remembered and reflected upon; for precisely on the same principle *they* discarded almost everything else which the primitive Christians received from the Apostolic age.

#### 14. THE HOURS.

And here let me note more formally what I have had occasion to refer to in passing,—that the preservation of the hours of prayer and the festival system of the Jews, by the Apostles, furnishes a striking proof of the growth of Christian worship from the stock of the synagogue and the temple. That the third, the sixth, the ninth hour, and the midnight watch were so observed, we are expressly told, and in such a way as implies the observance of the rest. The vision of St. Peter at Joppa, the conversion of Cornelius and the opening of the door to the Gentiles, were all connected, under the Divine guidance, with this observance. So, also, the Apostolic sanctification of Pentecost, and the gift of the Spirit upon that day, warrant us in the belief that when kept in the spirit of the Gospel, and not of the circumcision, that, and the other Christian festivals, like the Christian Sabbaths, are not included in St. Paul's objections to the Judaic new moons and Sabbatical celebrations. We know how fervently he himself observed them: "I must keep this feast that cometh at Jerusalem;" "he hasted, if it were possible, to be at Jerusalem the Day of Pentecost."



## 15. THE PASCHAL.

So of Easter: "Christ our Passover is sacrificed for us, therefore let us *keep the feast*;" he does not say, "Let us abolish it," as some argue. The first Epistle to the Corinthians is, in fact, an Easter pastoral, exhorting the faithful to hallow it with the "unleavened bread of sincerity and truth, and to put away the leaven of malice and wickedness." He commends this spiritual practice, instead of the ceremonial search for leaven which was so superstitiously performed by the Jews. "Purge out, therefore, the old leaven, that ye may be a new lump—as ye are unleavened,"—that is to say, as you are now keeping the Passover. So all his words suppose the perpetuation of the Paschal Feast. The Feast of Tabernacles naturally passed into the observance of Christmas, when "the Word was made flesh and tabernacled with us;" but for this we have no express warrant in the New Testament. The prophet Isaiah seems to foretell it, however, when, in predicting the birth of the Saviour, he foresees the Gentiles rejoicing in it, "like as the joy in harvest, and as men rejoice when they divide the spoil."

## 16. THE CHRISTIAN YEAR.

No Christian who has ever devoutly followed Christ through the Christian year according to this ancient festival system can possibly object to it. Were it merely an ecclesiastical arrangement to secure a proper and systematic attention to the whole Gospel, its wisdom could not be gainsayed. But especially in the solemn season of the Passion and the Holy Week, one wonders how any believing spirit can deny himself the incomparable privilege of hallowing the time; of "keeping the Passover and the sprinkling of blood" as Abraham kept it,—by faith in the Atoning Lamb, who liveth and was dead. Oh, what a loss to my pious countrymen who go through this dreary world with-

out a yearly day of atonement, and a yearly feast of the Resurrection! They little imagine how much their weekly Easter, the Lord's day, loses in significance for lack of its logical base, the Great Feast of the Resurrection.

#### 17. THE LORD'S PRAYER.

"Lord, teach us to pray as John also taught his disciples:" so said the Apostles to the great Teacher. And here was the time for His answer, if such had been His plan,—“All this must pass away with John.” But He did not give such an answer. When He was instructing them how to preach, in a certain emergency, He says, “Take no thought beforehand what ye shall speak, neither do ye premeditate;” but no such intimation is given with respect to prayer. On the contrary, our dear Lord and Divine Master gives us the corner-stone of the fabric of Christian worship; He indites for us His own inimitable prayer, its sublime invocation, its seven petitions, and its glorious doxology. The Holy Spirit also causes it to be written in the Gospels for our remembrance, and there it stands, to teach us all how to pray acceptably in Christ's name, and through His atoning merits. Oh, what a majestic prayer! simple as childhood's artless words, and yet profound and majestic beyond the philosopher's or the poet's conceptions. Well may it serve as the key-note of all prayers; if we rise higher, then to it we must descend; if we fall lower, to it we may come back. In the closet and in the great congregation alike, no worship is complete if this is wanting.

#### 18. ITS SPIRIT.

To the words of his prayer, as recorded by St. Matthew, our Lord subjoins this comment,—“For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your

Father forgive your trespasses." I very well remember that when I was a young student, this appeared to me a critical curiosity. Why should this be the only comment? Why should one of seven petitions be the only subject of exposition? In maturer years I could see the logical secret here, as in other discourses of our Lord. He speaks to men's *thoughts*; His apparently disjointed words are articulated by what was going on in their minds. The disciples had heard with reverence; but He saw that this one petition puzzled them, therefore He comments to their inward inquiries. But why did this petition specially puzzle them? Archdeacon Freeman has shown that all the rest was borrowed from the synagogue; they were even familiar with "Our Father,"—it was involved in the Abrahamic Covenant. But the remission of sins, through the atoning blood of Him who prayed for His murderers, and died for them upon the cross, was now coming into the clear light of the Gospel. This petition was glorified upon Calvary: "Father, forgive them;" and our Lord thus marked it as the spirit of the new dispensation. This was to be the vital spark of all worship distinctively Christian; here was the sign of the cross; here the scarlet thread; this was the mark that made all things new; that transformed the shekel of the temple into the tribute-money of the kingdom. And so, too, He who came "not to destroy, but to fulfil," gave the grand principle by which, as we have seen, the worship of the old law was baptized. So watered, it crops out into the fragrant fruitage of that sublime Liturgy, essentially one in all the old Churches, in which "the Holy Church throughout all the world doth acknowledge the Trinity."

#### 19. THE PRESENCE OF CHRIST.

Finally, the Apostolic Prayers are invested with a Sacramental character, not only by their orbit, around the cen-

tral Eucharist, but by the grand idea of all Christian worship, publicly celebrated. It is a spiritual sacrifice; sweet incense offered to a present Redeemer; "unto Christ as God," present in His temple, by His spirit; seen and recognized by faith. This is the moral of what happened to St. Thomas: "Blessed are they that have not seen, and yet have believed." No need to explore His wounds. In the closet He hears us; in family prayers He accepts and blesses us; but in the synaxis, the gathering together of the two or three "*unto His name*," and for maintaining the perpetual service of God among mankind, He vouchsafes His spiritual presence in a peculiar degree, and as in a Sacramental verity,—"*Lo, I am with you alway*." The offices of public worship find their sublime logic in this truth. We go to the synaxis to meet our Saviour; to acquaint ourselves with God; and, in the communion of the Holy Ghost, to gain the blessings of a Bethel, as at the foot of Jacob's ladder, in the immediate presence of our glorified Master. "*It is the house of God; it is the gate of heaven*."

## 20. WANT OF FAITH.

This is another glorious truth which the divisions of Christians have made obsolete. In America, the abandonment of the Apostolic Prayers by nine tenths of "Evangelical Christians" has been followed by a popular indifference to public worship, and the utter loss of its true idea. Our own feebly-supported week-day prayers are ridiculed, because there is no "audience." There is no conception of the Bethel. Youthful Jacob was more Evangelical than we are: "*The Lord is in this place, and I knew it not*." Compare Abram's Bethel, in the twelfth chapter of Genesis, and we shall find that the spot had been hallowed, in covenant with Abraham, as all places may be in the covenant of Christ. Who is there that believes this practically? It is

thought not only unreasonable, but absurd, that a great divine, a profound theologian, a brilliant orator, should officiate for a whole hour in a church nearly empty, offering prayers with a few old women. While a boy I heard this said of Bishop Hobart's Wednesday and Friday prayers in Trinity parish, in New York, which I frequented, with childlike interest in that great and holy man. It was thought to be a condescension on his part, and an *imposition* on that of those who expected it from such an apostle. He, however, went to this duty in faith, and to gather strength; nothing doubting that he "ministered unto the Lord," as well as unto men; that he met his Master, and went forth as from Peniel, having wrestled with God and prevailed. So every true pastor goes to the offices of prayer and praise, as to Peniel, to Bethel. It is the Court of the Crucified; there he meets his Master; and there, as by "ministers unto the Lord," he feels that thus, "unto the principalities and powers, in heavenly places, are made known, *by the Church*, the manifold wisdom of God." So St. Paul went to a place "where prayer was wont to be made," and found only a few pious women who resorted thither. He did not despise them; but speaking to these women, he changed their synagogue into a synaxis—the first church in Europe—the beginning of the Gospel among Greeks and Romans; the beginning of that westward progress of truth which now enlightens America and the islands of the sea. It was Lydia and her household that made the first-fruits of this work; and to her continuance in steadfast prayer, according to Samuel and the prophets, we owe the subsequent adhesion of millions to the Church. Thus the water was turned into wine. The church succeeded the synagogue; "they continued steadfastly in the Apostles' doctrine and fellowship, and in the breaking of bread and the prayers."

## XII.—RESTORATION.

### 1. THE PATTERN.

The pattern in the mount, as we have thus traced it from the Scriptures, is a system harmonizing with the character of God, revealed consistently and harmoniously in all ages and dispensations. Order and method are apparent tokens of His authorship alike in the Law and the Gospel. It is impossible that He should deny Himself; and, without an utter overthrow of His attributes, it is impossible that He should be the author of the confusions, contradictions, and divisions which we have contrasted with the Gospel, as it is revealed in the Scriptures of Evangelists and Apostles.

While it is true, then, as Hooker concedes, that the New Testament legislates not as to details of Church government properly so called, because, in short, the government and order of the Church were settled before one line of the New Testament was written; it is yet true (1) that we find a harmonious system underlying all that is revealed concerning the institutions of the Apostles, and (2) that we are commanded to hold fast these institutions, and to admonish every brother who rejects them.

### 2. HOOKER'S SYSTEM.

Hooker's profound argument concerning law comes into view at this point. Christ gave the Church authority to make laws. Certain elemental laws were ordained by the

Apostles, elders, and brethren, under the guidance of the Holy Ghost; and all things thereunder being established by the primitive Church, we must regard its laws as bound in heaven, unless they can be shown to be positively contrary to Holy Scripture. Even allowing, therefore, that the whole Church, assembled in its unity, and invoking the Holy Ghost in the pure faith of the Gospel, might proceed to alter some of those organic laws which were established by the same authority, it is reasonable to conclude that *until such alterations are so made*, it is not lawful for particular Christians and local Churches to innovate, and to depart from the ancient constitutions of the Churches. Rome has done this wantonly and sacrilegiously; let us, then, the more sacredly preserve the primitive institutions, and let us be sure, without judging others, that they are in the best and safest position who have feared to depart from those institutions, and who consequently retain, in all organic forms, the original ordinances of the Apostolic Church. Such Christians, and such only, can say with practical consistency and meaning what the Creed means,—"I believe in one Holy, Catholic, and Apostolic Church"

### 3. AN EXAMPLE.

The Presbyterians of 1660, in their celebrated manifesto favoring a "moderate Episcopacy," acknowledged that this was "agreeable to the Scripture and the primitive government, and *likeliest to be the way of a more universal concord, if ever the Churches on earth arrive at such a blessing.*" Their idea of a "moderate Episcopacy" was precisely that which has been restored in America, viz., Episcopacy "conjunct with synodical government;" the presbytery and the laity being admitted to synods. But this testimony is specially pertinent, because of those golden words concerning "universal concord." This is

precisely the point which elevates the whole discussion above the beggarly dispute about the words *episcopos* and *presbyteros*, and gives it the dignity of a grand practical attempt to restore the unity which Christ commands; and which He will therefore enable us to realize when our hearts truly desire it, more than we desire partisan victory.

One word more about Hooker. It is extraordinary that Hooker's scriptural and profound ideas on these matters should be so little studied in America. It is certain that some thinker must arise, possibly among Presbyterians, to direct renewed attention to the prescience of this great theologian, and to point out the confirmation which time and human experience have imparted to his argument. His way of looking at the matter is so practical, and so entirely in accord with those habits of thought in which American theologians consider themselves strong, that a great revolution will be sure to follow the awakening of fresh discussion on the principles of his immortal works. In these chapters a very different course of inquiry is pursued, but it is one that meets the apparent demands of the times, and whoever consents to be guided by Hooker will arrive at the same conclusions, for all practical purposes.

#### 4. THE QUESTION.

The Incarnation of the Son of God is demonstrated by His mystical body the visible Church, historically proceeding from His blessed person, His hands, His breath, His voice, His commission to the Apostles,—“As My Father sent Me, even so send I you.”

It is not a question, therefore, concerning Church government; it concerns the evidences of Christianity; it concerns the obedience and unity of the faith, and its profession by a united Christendom. And to say no more, he is the least to blame for existing divisions, and is the most



absolutely Catholic and Apostolic in his spirit, if not in his actual position, who, amid the present discords, adheres to "*the likeliest way* of a more universal concord, if ever the Churches on earth are to arrive at such a blessing."

While it is blessed, then, to "pray for the peace of Jerusalem," it is grossly inconsistent to offer such prayers without making an effort to put one's self, personally, in that "likeliest way;" or to move one's own Church or Society toward that way, as fast as possible, in constant dependence upon the Holy Spirit of God, and looking to Him for wisdom and direction.

#### 5. DELUSIVE PROJECTS.

Organic, visible unity is essential to a body derived from Christ's body; at least to its perfection. All plans, however piously proposed and intended, which contemplate the perpetuation of sectarian names and divisions, and which aim only at a superficial unity of good feeling among such divisions, must, therefore, prove abortive. They proceed on the fundamental falsehood that the Churches can never practically repent, and be restored to the organic unity which was established by the Apostles, and which the Apostolic Church so beautifully exemplified in the Nicene age. They involve a deliberate rejection of one faith, as professed with one accord, by all the faithful, and a no less deliberate refusal to be made all one in Christ, upon the original constitutions of the Church. They are contrary to "one Lord, one Faith, one Baptism,"—to that unity which Christ describes to be as the Father and Son are one, and which renders schismatical discord impossible; which, however we may fail to realize it on earth, is the unity that every believer is bound to recognize, and, as far as possible to seek and to ensue.

## 6. PRACTICAL UNITY.

If every Evangelical Christian, instead of amusing himself with such delusive schemes and projects, would concern himself simply to bring his own example, and that of his people, back to *the original pattern*, then, it is evident, there would be a convergence among all such Christians, and they would soon find themselves in "the likeliest way" to realize this universal concord. And, to illustrate my position by the actual state of Christendom, let us see how this rule would work. Supposing the "Old Catholics" of Germany should take this ground, heartily and honestly, and should set themselves to work back to the precise position in which the Churches would have continued had the Papacy never disturbed the primitive constitutions; and supposing the Lutherans of Germany, at the same time, should engage in a similar effort, is it not probable that they would very soon find themselves brought together, and made ready for fusion? Now, until such blessed results are bestowed upon us by the Spirit, I hold that every Christian is a practical *Catholic*; I mean a Christian of the Scriptural and Apostolic pattern, who, according to the light and wisdom given unto him, walks by this rule, and aims at this great end.

## 7. THE EXISTING EVIL.

The present condition of things is simply intolerable. Sectarianism deadens and hardens the popular heart against the truth; it begets a general Pilate spirit, that sneers at Christ, and asks, "What is truth?" It tends to drag everything downward. It begins in the spirit, but ends in the flesh. It makes all things unstable and uncertain, and hence "the Faith," as such, becomes a lost idea. Society itself tends to dissolution where it is a power. It disorders

a nation, in proportion as it prevails in it; it weakens all that is good, and gives strength to all that is bad. He who can consent to such a state of things, because, in the general wreck, he, or his particular sect, has a large share of the spoils, must have little love for the brotherhood, and less of the spirit of the Master. He who can look upon the success or prosperity of his own party, and reflect not how Christ mourns over the scattering of His family, must be a very narrow Christian, or no Christian at all. He only is living in harmony with the spirit of Christianity who habitually looks on the confusions which exist among believers as deformities and diseases too horrible to be thought of, save to be cured as speedily as possible; and he who lives and prays and labors for this cure, according to his best knowledge and ability, he is a primitive Christian indeed, and let him be sure that he is not living in vain.

#### 8. EXPLANATION.

I do not write in any spirit of proselytism. I do not aim to pick up converts, but to awaken consciences, and to alarm reflecting minds. Dearly as I love my Church; infinite as are the blessings I find in her communion; sweet as are my daily experiences of her primitive character; happy and contented as I am in such a heritage,—I am, nevertheless, wide awake to her defects, and painfully aware of the injustice she constantly does to herself by the side she sometimes turns toward “them that are without.” I should consider it arrogant and hateful to Christ to adopt the Laodicean tone, and to invite others to acknowledge that she is rich, and has need of nothing. Therefore, I refrain myself, and say only, “Whereto we have already attained, let us walk by the same rule, let us mind the same thing, . . . and if in anything we be otherwise minded, God shall reveal even this unto us.”

Such is my reply to the popular objection. With great apparent justice it is often said, "All schemes of unity are simply schemes to build up one's own sect or system. Beginning with the Papist, and coming down to the latest novelty-monger, the propagandist of an "ism," shows you clearly that all men must allow him to do the thinking for them, and rally to unity by flocking to his personal invitation, "Let us all be Presbyterians; let us all be Baptists; let us all be Episcopalians,"—that's all it amounts to. But such is not my plan. I merely call men to a thorough review of the Scriptures, and leave them to make their own applications of truth, and to decide for themselves how it should influence them. Somebody will prove to me that, allowing all I have said, it does not follow that my convictions of practical duty should be his. By no means. I leave all that to the Holy Spirit of God. If I have spoken for Him and testified His truth, He will bless it to the souls of my brethren. I have written in meekness, according to my instructions, and I leave it to His blessing; "if God, peradventure, will give grace to those who oppose themselves to the acknowledging of the truth." Such is at least the testimony of my conscience. If I have deceived myself, may God and His children forgive me. If my words be not according to the Gospel, I say *anathema* to my own "wood, hay, and stubble." May God burn them up, and save me from the burning, for the abundance of His mercies in Christ. Amen.

#### 9. REMEDIES.

With such views, and, I humbly trust, in such a spirit, I have thus far examined the way of God as I find it in the Scriptures. I have shown that long after the holy and learned Apollos had known, personally, the salvation of God in Christ, he condescended to learn this way of God

"more perfectly," and to bring his individual character and piety into the most entire subjection to Apostolic laws, ordinances, and examples. I have argued that the truly Evangelical Christian will copy this example, and, in all things, subject his individuality to the same "pattern in the mount;" the same law and analogy of inspired wisdom.

Here I shall be answered, peradventure, with a *Tu quoque*. Yes, I own it my duty, as it is yours; and so far from fearing this rejoinder, I invite it. It is impossible, I say again, for anybody, more ardently than I do, to love his own Church, communion, or society, in and for itself. If any brother finds his spiritual life fed and nourished, and his whole soul contented where he is, just so it is with me. If it were consistent with Christian principle, how gladly would I retire from the possibility of controversy with good men, from the pain of being misunderstood, and the smart of being misrepresented; and live the sweet life prepared for me, in the precious communion of that ancient, Apostolic Church, in which Providence has placed me. But, no; this selfishness is excluded by the Spirit of Christ and His Gospel; and I am bound by Christian duty to two things: (1) to seek the restoration of my own Church to the primitive pattern, and (2) to promote a similar restoration among others, till, by the operation of the Spirit, "*we all come*, in the unity of the faith, unto a perfect man; unto the measure of the stature of the fulness of Christ."

#### 10. THE STAND-POINT.

To give an outline of the Catholic and Apostolic system, in its abstract perfection, and to revive the dormant idea of what Catholicity means, is my aim and purpose. What I propose, therefore, involves no supercilious claim that my own Church needs no reformation; nor does it in-

volve the folly of saying to others: "Accept unity by accepting her communion in place of yours." By no means. As a Catholic, I begin by lamenting the condition in which we stand, in the particular, local Church of which I am a member. I trust we are not a Sardis nor a Laodicea. I fear we are far from being a Philadelphia or a Smyrna.

At another time, and in another line of things, I am not unprepared, indeed, to vindicate my own Church, and the strong claims she has to speak with authority, and to "let no man despise her." This does not consist with my present purpose, however. Confessions are more pertinent. In many things we have declined from the pattern. (1) Though we do not bear the name of any human leader, we have, in this country, permitted ourselves to wear a sectarian name, and, in so far, to hide our light under a bushel. It would have been possible, and it is yet possible, to call ourselves by some primitive designation quite as inoffensive, and yet more consistent with the great principle of testifying, in everything and at all times, against the sect idea, and the division of Christ's body. The Easterns are less censurable than other ancient Churches in this respect. The Latins are guilty of that hideous note of schism which identifies the "Roman" with the Catholic name; and divers branches of their communion are yet more thoroughly sectarianized under the names of "Maronites," "Melchites," "Uniates," and the like. All flesh has corrupted the way of God in this respect; and because words are things, every one of these names is a barrier to unity. "The disciples were called Christians" in Antioch; in the Creed, the Church is styled "Catholic and Apostolic." Subordinate names are only tolerable when they do not conflict with the principles thus expressed in Scripture, and in the organic symbol of the Church.

And in many other minute details we have sadly departed from the primitive pattern. I instance (2) disci-

pline. Only its shadow remains to us. Its fearful decay is portentous. A Jeremiah might well be sent to weep among us, as over the dust and ruins of Jerusalem. I suppose the restoration of primitive discipline impossible, in a divided state of Christianity. It is a blessing only vouchsafed to the Apostolic spirit. But, on this point, and on the practical revival of what theoretically remains to us, a volume might be written, and I add no more now.

(3) The tithe, or something like it—some definite system of offering of our substance to God on “the first day of the week as God hath prospered us”—I hold to be a Scriptural principle. We have no financial system among us; we “rob God”—oh, how fearfully—as if by system. (4) Some system of calling into the sacred ministry, and of obedient responding on the part of the called, seems alike Scriptural and necessary to the propagation of the Gospel. (5) An Apostolic organization of the gifts and faculties of pious women, as also of unmarried men, is clearly recognized in the Scriptures. Because such institutions were grossly abused in the middle ages, we have failed to reform them, and have cast away our professed principles of reform in so doing. A married clergy is a principle of the Gospel; so, also, is an unmarried *exceptional class* of clergymen. (6) A catechetical system for the training of the Church’s children, and another for the instruction of converts, is sadly lacking among us. (7) A reduction of the Episcopal office to its primitive dimensions; the establishment of a modest Episcopate, with its strong presbyterate, in every considerable town, and the effectual evangelization of the surrounding villages, by this system,—this is a palpable want; and till we begin to realize it, we must confess that our light, in this respect also, is “hid under a bushel.” We have the essence of the primitive institutions as to organic unity; but its functional vitality needs revival and restoration. The “Moderate Episcopacy,” sug-

gested by the old Presbyterians, is strong in this feature, and we are weak in so far as we fail to realize it.

#### 11. THE POSITIONS OF OTHERS.

I have instanced these great inconsistencies, and I might add divers others, to show that I acknowledge a great work as remaining to be done among us, and to prove my sincerity, in suggesting a return to the primitive and Scriptural pattern as the common duty, while I leave it to every man's conscience to say how and where he is to work.

For I can imagine a devout brother of the Lutheran or the Presbyterian communion answering me somewhat as follows: "I own that there is much in the Scriptures which modern sectarianism fails to realize. I allow the force of much which you have urged upon my conscience; but it appears to me no part of my duty to go over to your Church. I feel, on the contrary, that I should stay where I am, and bear my testimony. I am providentially placed where I am. I must try to rouse my own people to a new spirit; I must pray the Holy Ghost to revive His own work among them in His own way." What should I answer? I can only say, with the prophet, "Go in peace." The conditions of modern Catholicity do not permit me to speak as I must have done in the days of Cyprian. This is felt so deeply that the tone of a Cyprian, in these days, excites disgust. It is illogical and impertinent. The only answer is,—*"Physician, heal thyself."* Till we illustrate our own principles more practically, it becomes us to be very modest.

#### 12. HUMILIATIONS.

Well may Dr. Döllinger remark that there has been enough of polemics, and that our present want is of irenics. The pattern in the mount is nowhere realized in its com-



pleteness. To those who know our own communion by an inside view it is, indeed, "all glorious within;" but the external aspect has not been such as to impress the same conviction upon others. For thirty years we have been disgraced by a new school of Judaizers, laboring to build again that which our glorious old reformers destroyed; a school starting out of that Oxford where Wiclif was bred; where Ridley and Latimer lighted that candle which shall never be extinguished, and where Cranmer "bathed his hand in fire" for the testimony of Jesus; a school of theorists, mighty in some branches of learning, but grossly deficient in others; a school bred of a morbid reaction from the Evangelical party of the pious Simeon, the saintly Richmond, and the pure-minded Wilberforce. It is one of the most unaccountable events in the history of fanaticism, this recusancy of educated Englishmen; this revolt from common-sense; this most illogical outbreak against the whole spirit of English history from the Saxon times and the times of the Plantagenets, all the way down to the expulsion of the fourth Stuart. It is, moreover, an ignoble surrender of a genuine Catholicity, and of the vantage-ground held by England for the future triumph of the Primitive faith. And then, the period chosen for such a reactionary folly; the times of Hirscher and Montalembert and Döllinger; the times when the wisdom and foresight of the great Anglican reformers were never so clearly demonstrated; the times of the *Civiltà Cattolica*, of the Vatican Council, of new dogmas, and of Papal self-annihilation. That England should have bred such a movement at such a period of the world's progress, must go with other facts that seem providentially permitted, to illustrate the awful nature of that sin against light and truth which is punished by "strong delusion to believe a lie." Equal scandals in the opposite direction—reactions born of reaction—are the beggarly scepticism which clothes itself in

scientific forms, while it is but a *petitio principii* from beginning to end; and the shallow Erastianism that aims to reduce the Church of England to a level with those State Churches of the continent, which, for their impotent and degrading subserviency to mere state-craft, and for their utter sterility as handmaids of the Gospel, are the scandal of Christianity.

### 13. THE OTHER SIDE.

When the current of a majestic river flows clear and strong in its natural bed, such are the counter-currents that set back and wash and wear alike the right bank and the left with eddying pools that stagnate and foul the air. So the grand tide of the primitive evangel was marked by the reflux waves of Judaism on the one side, and Gnosticism on the other. It is humiliating to live in the same age with a Manning and a Colenso; but "there must be heresies," says the great Apostle. There must be an Alexander the coppersmith, and an Elymas the sorcerer, wherever the everlasting Gospel is making to itself a free course, and glorifying itself with new and triumphant success. In point of fact, the past thirty years in Anglican Christendom have been a period of unexampled progress and development in all that is earnest and real and true to the Cross of Christ. In the spread of its episcopate and its missions, in the revival of dormant energies, in the consecration of wealth to church-building and to every department of Christian enterprise, in generous intercourse with ancient Churches, and in vigorous coöperation with Continental reform; in the new spirit, in short, which has been quietly and strongly working in its organic forces as well as in its literature and art, it has never so fully realized the prayers and aspirations of its martyr-bishops and of the great Caroline doctors, as in this same generation of "blasphemy and rebuke," of false brethren within and of politi-

cal treacheries round about. I merely state these facts, and challenge attention to this true spirit of the Anglican Church in our times. It is a loving spirit. It is the Catholic spirit in the only legitimate sense of the term. It is far from being hierarchical or mediæval. It is simply primitive, clinging to the institutions of the Apostolic and martyr ages, because these are most in accord with the Scriptures, and because they reflect the mind of Christ; in a word, because they afford the surest remedy to existing evils, and the readiest way to the restoration of unity.

#### 14. THE TRANSITION.

The Reformation waits to be completed. It has not been dead, but sleeping; and God is now, by His Spirit, reviving His work. To imagine that the condition into which reformed Christendom has fallen is anything more than one of transition, is to doubt the promises of Christ. We have all gone astray like lost sheep, "we have turned every one to his own way;" but there is "a way of God," and to that, with one consent, we must now return.

The Reformation was an appeal to the neglected Scriptures, and just so far as that appeal was sustained against the Pope and his Jesuits, in the spirit of the Scriptures, it has stood fast. But where the spirit of mere antagonism to Popery was allowed to overtop the spirit of simple obedience to the Word of Christ, this frenzy of antagonism defeated itself. Whole pages of Scripture were surrendered to Jesuitism, as Luther surrendered the Epistle of St. James. The Jesuits used their opportunity most adroitly. Every text for which Luther and Calvin *could find no use*, they took into their own service. How cunningly they have used them, the history of three centuries demonstrates. But they have outwitted themselves. Their late Council has reduced their system to the absurd. Now it

is our turn. The opportunity of truth revives. If we are wise, the primitive unity and the primitive orthodoxy are about to be renewed, not immediately, but progressively, as Christians become less unworthy of so great a blessing. This unity, according to the words of the Master himself, is the essential prerequisite to missionary success and the conversion of the world.

#### 15. NEGLECTED SCRIPTURES.

It has been my object to revive the power of those Scriptures which the Continental reformers neglected, and which the Jesuits have been able to appropriate and abuse with a malevolent triumph. It is wonderful how ingeniously they have turned all these Scriptures into grist for their mill; and how the rejection of them by the reformed has operated to convince thousands of such men as the late Comte de Montalembert that theirs is the Scriptural religion, and that Protestants believe nothing in Scripture but what happens to suit their tastes. I assure my Evangelical brethren that in France and Germany there are thousands of devout Romanists who honestly and intensely imagine that they only believe the whole of the Scriptures. Unless this peril is provided for, there will soon be thousands in America who will show themselves of the same opinion. Such men as the late Count de Maistre quote text after text, honestly though perversely, and use them to the confusion of Protestants; and they make converts, simply because the Romanists understand these texts to mean something, while the Protestants make them to mean absolutely nothing.

#### 16. THEIR REAL PURPORT.

These neglected Scriptures, rightly understood, are, nevertheless, the strongest armory against Romanism. I

have reviewed them, and placed them in their true light. I have not given them a deceitful handling; and I have shown that they have their fitting place, and their precious use in the "Way of God." I have shown that the Way of God is not Romanism; I have demonstrated that it is not popular Christianity.

My appeal has been not to a text here and there, but to the whole spirit and structure of the New Testament. Doubtless I have made mistakes, and gratefully will I accept corrections. But I am sure the great outline of my argument is sober truth, and cannot be answered. In no proud spirit do I speak; but in simple love and earnestness I say, Let it be answered if it be possible. Or, so far as it is true, let it be accepted, and practically wrought out, by better and abler men.

#### 17. THE TEST.

But why am I so sure that what I see in Holy Scripture is really there? I subject myself to a test, which can easily be applied. I have appealed to "the Bible, to nothing but the Bible." I have "searched the Scriptures," and find "that these things are so." But a Jesuit, for example, sees it differently. I turn to the Jesuit, then, and I say to him, "Show that I am mistaken by an appeal to historic facts. If the Christians of the Apostolic age; if those from whom and by whose testimony we receive the Scriptures; if they, in those writings which are providentially preserved, understood these Scriptures as you do, I will concede that I am probably mistaken. If they, with one voice, understood Scripture as you do, about the Eucharist; if they interpreted *Thou art Peter* as you do; if they uniformly, or even generally, received and practised, according to your interpretation, and not according to that which I have honestly supposed to be the plain sense of Scripture,

—then I will acknowledge myself in the wrong. I am willing to meet that test; I dare you to accept it and abide the issue."

#### 18. THE SCRIPTURAL GROUND.

The enemy, thus challenged, has been permitted to claim the whole field of antiquity to himself; not because, in point of fact, he has any part or lot in it, but because Evangelical Christians have felt themselves unable to put in a superior claim. How strong is the position, then, of the Scriptural Christian, who, because he is Scriptural, is therefore able to maintain his contest with any adversary, whether in the field of Scripture or in that of the historical Church, so long as the Church itself was Scriptural. Confidently, then, do I throw out this challenge to the Jesuit. Scripture is all I need; but he proclaims that I misinterpret the Scriptures. Very well. I am willing to go with you to the interpretation of the first ages; I will meet you there, and will abide by the result. This is a course to which Scripture itself compels me; for the Spirit gave to the Church (1) Truth, (2) Mission to teach Truth, and (3) the Promise to be with its witnesses forever. Now, it cannot be that the Apostles exhausted this promise, or that their immediate successors forfeited their claim to it. It cannot be that the Christians of the martyr ages—those to which all Christians look for the testimony on which the Canon of the New Testament depends—it cannot be that the Church which was represented at Nicæa, A.D. 325, and which breathed its spirit in that sublime confession of faith called the Nicene Creed; it cannot be that the Church of this primitive period was ignorant of Apostolic institutions, or was abandoned to the father of lies, universally, in all its branches. The spirit of truth was to abide with it forever. What does this promise signify, if the Apostolic age was

immediately succeeded by a universal abandonment of its constitutions, and as general a departure from its truth? A Scriptural Christian is led by such considerations to consent, readily, to the principle of interpretation which rules in every court of justice; and when any text is disputed, under the influence of modern prejudices or habits of thought, he readily admits that the contemporary exposition is the most logical and the strongest. Dost thou appeal unto antiquity, then, unto antiquity shalt thou go. Thus I answer the Jesuit.

#### 19. SUPREMACY OF TRUTH.

I run no risk. Bishop Jewel gave the same challenge, at Paul's Cross, three hundred years ago, and it was never answered. Alas! that the reformers of the Continent placed themselves in a position which rendered it impossible for them to do as Jewel did; alas! that for three centuries the Reformation has been arrested, and that vast regions have been given back to the Jesuit as the sad consequence. Surely, in the new aspect of all questions presented by our own epoch, it is important to remedy this fault. The whole secret of Rome's successes, and of its tenacity of life, is to be found in these three things: (1) the divisions of the reformed; (2) the practical surrender to Romanism of many texts of Scripture which it perverts, but which Evangelical Christians reject; and (3) the stupid concession to its falsehoods of that *prestige* of primitive antiquity which, in the nature of things, belongs to truth exclusively.

This last is my present point. Truth was given to the Church in all its purity by Christ, and by His spirit in the Apostles. The falling away was necessarily subsequent, and could not have been immediate. Truth only is ancient. Lies are innovations. It has taken nineteen centuries for

the lie of Papal infallibility to coin itself into dogma, even in the corrupt atmosphere of a worldly court; and there is no dogma of Romanism which has not a history essentially similar. He, then, can have little confidence in his own interpretations of Holy Scripture who is unwilling to reduce them to the test of a superior antiquity. You say, "It is enough to show that my religion is in Scripture." But, then, I have shown that there is much in Scripture which has no place in your religion, and that a religion which leaves this out is not Scriptural. We differ in the understanding of Scripture; and I have shown that a Scriptural Christian cannot possibly object to consult the understanding of those primitive ages from whose testimony we take the New Testament itself. He only who occupies this position is master of the whole field of controversy.

## 20. THE RALLYING POINT.

How grandly, for example, was this principle used against Petau by brave old Bishop Bull, in defending the doctrine of the Trinity against that Jesuit's subtle attempt to class it with Romish dogmas, as an afterthought, unknown to primitive antiquity. Such was his triumphant success, that Romanism itself, in its nobler school, bowed down and did homage alike to Truth and to its Apostolic champion. That was a day too bright to be forgotten, when the Episcopate of France, by the hands of Bossuet, sent a tribute of gratitude to an Anglican prelate for his victory over the Jesuit. Bull's reply to Bossuet defines the position of Anglican Orthodoxy, and identifies it with Antiquity. Now I wish to see all true Christians massed together in a position equally impregnable. That is what our epoch demands. We must consent to rally to this point; and, on this Scriptural ground, to meet all enemies, "*Striving, together, for the faith of the Gospel.*" Even in



contending with those who reject Scripture, and who boast themselves in the assumption of a superior philosophy, it is important that Scriptural Christians should agree as to Scripture itself, and the rules of its interpretation.

This is the position to which Döllinger and his allies find themselves driven; it is the position which the old reformers of Germany and Switzerland unhappily failed to occupy, so robbing themselves of the victory. The moment they placed themselves where they could not meet the enemy by such an argument, they gave him an advantage which has been used with terrible effect. He seized it greedily; he cunningly claimed all the councils, all the early fathers and martyrs, and impudently pretended that their testimony was in his favor. The Protestant divines knew the contrary; but, then, they could not prove it, *without proving themselves as really involved in novelties as the Jesuit*. Experience has accumulated proofs that this was indeed a fatal mistake. If the Reformation is to be revived, then the mischief which has blocked reformation for three centuries must be repaired. We must work to the windward of our adversaries; we must stand upon the Scriptures, *in their integrity*; we must accept "the way of God," as it was unfolded to Apollos, and as the Apostles delivered it to the Churches. The moment we do this, lo! we clothe ourselves with all the testimony of the primitive age, as with a garment. We are in a position to destroy Romanism as the mere invention of the middle ages. In a word, we are the Catholics, and they the heretics; we occupy the only ground on which the restoration of unity is possible; and we preach *reform* to Greeks and Latins, with a power their honest men cannot resist. Döllinger must meet us on that ground; and when "Evangelical Christians" and "Old Catholics" meet in this Unity, the Reformation is renewed; the Restoration is begun. Let us hear the Spirit's voice to the Churches: "Repent,

therefore, and *do your first works* ;” “Restore your judges as at the first, and your counsellors as at the beginning ; afterward thou shalt be called the city of righteousness, the faithful city.”

## 21. THE TRUE SPIRIT.

The restoration of the Church to orthodoxy and unity is the condition of missionary success, and of the evangelization of the world. That is my position. Christ has said it, in His grand intercession ; Christ has enjoined it ; the existence of truth requires it ; and the Holy Spirit of Truth can accomplish it. Want of faith sees mountains in the way ; but faith can remove mountains. Nothing is wanting but this primitive faith, made perfect by primitive zeal and love. Our prayers and efforts, therefore, should be directed to the revival of this spirit. Just so long as any one subordinates the cause of the Gospel itself to that of his own Church, his own sect, his own Paul, his own Apollos, his own Cephas, or even his own Christ,—just so long his is the sect spirit and not the Apostolic spirit. He is rebuked by the whole spirit of the Scriptures.

On the other hand, he who identifies the Catholic and Apostolic spirit with the perpetuation of such varieties of name and organization, while he would maintain them on a basis of compromise—“agreeing to differ”—is not less withstanding the Scriptures and contending against truth in its purity, and unity in its power. What then ? The first thing is a general concession that the existing state of things is temporary, and only tolerable till a return to unity can be wrought out by the power of the Spirit, and under the guidance of His providence. Let every Christian look upon the disorganized state of Christendom with sorrow of heart, and yearn and pray and labor for restoration. Then, when the servants of God take pleasure in the stones of the old temple, and “favor the dust thereof,” then—God

himself shall "arise and have mercy upon Zion—the time to favor her, yea, the set time will have come. . . . So the heathen shall fear the name of the Lord, and all the kings of the earth His glory." Would to God every Christian who reads these words would agree with me to pray daily in his closet, in the use of this Psalm, adding, "Thy kingdom come." This is the end for which I write ; it is much better than proselytism.

## 22. A COMMON STANDARD.

The next thing is, to direct attention to the common standard ; to Holy Scripture, that is, as received and believed while the Church was yet undivided. Imagine the ennobling influences of kind and loving discussions upon this standard, among the Christians of America and Europe. They should be carried on as inquiries ; each writer should speak out his convictions, but as one willing to be corrected ; waiting to be instructed ; anxious only to contribute something to the common edification. It would not be long, provided such were the spirit of Christians, before they would be found working toward definite results. Far be it from me to predict the processes ; the Lord moves in His own ways, and when His people are willing and waiting to be blessed, His own right hand and His mighty arm can cleave the seas and open the way.

## 23. THE OUTLOOK.

When I look over the millions in America who know not God, and when I reflect upon the power which a revived Christianity would exert over the whole population ; when I reflect how impotent would be the infidel, and how powerless would be the Jesuit, before such a combination of all who "love the Lord Jesus Christ in sincerity," I confess it seems impossible that any true Christian can content

himself with the existing state of things, even for an hour. For the common enemy is at hand; God, in His solemn providence, is stirring up a tempest round about us, which seems designed to force upon us, as a practical question, the revival of primitive concord. We are confronted everywhere, (1) by a portentous indifference to religion, to morality and duty; (2) by an equally portentous scepticism, which borrows scientific forms, and finds a greedy welcome from the popular appetite; and (3) by a reactionary spirit, that indolently accepts credulity as the remedy for unbelief, and so gives opportunity to the unscrupulous and untiring fanaticism of the Jesuit. It is madness to scatter our forces, if we are in earnest about truth, when we see such an array against us. But so God works in His providence; so He scourges us for our divisions, and recalls us to unity. What but partisan rivalry and personal pride can resist such an appeal? Before the love of Christ and the interests of His universal reign, what are these but chaff? May the Holy Ghost burn them up by the flame of Divine love, and blow them away, as by a rushing, mighty wind, with all besides that stands in the way of the unity and orthodoxy which the Scriptures require. This only is the spirit of Christ; and I am sure that the spirit of any *ism*, however respectable, is in comparison too contemptible to be harbored in a believer's breast. Only let us who accept this truth in theory remember, specially, that truth itself may be held in the spirit of sect, and that a Church bigot may be the slave of an *ism* like the old Pharisees.

#### 24. THE ANGLICAN STAND-POINT.

It has been common among us Anglicans of the Anglo-American communion to flatter ourselves that our Apostolic claims are destined to prevail, and to win over the reflecting and the educated among all Christians of other

names. Far be it from me to deny or affirm any such thing, in view of "the signs of the times." The real issues become complicated and mysterious every day. The German immigration, the Chinese irruption, the African problem, the menaces of Jesuitism, all these, and other features of the age, to say nothing of materialism, sensualism, and communism, teach us to be very humble, and to wait on the Lord in patience of hope, and in the fulness of faith. I frankly confess, and I avow it with a due sense of my accountability to my dear brethren in the episcopate, but with a deeper sense of my accountability to the Master, that I dare not boast of any such expectations as in past years many among us have ventured to adopt. I love our Church with a deeper love than ever; I believe in her more than ever, but I feel that God has chastised our proud spirit, and rebuked our too confident words. What a mortifying history that of our past five-and-twenty years. True, as compared with other forms of corporate Christianity, our corporation has something to say for itself; but in view of our claims to a Catholic and Apostolic character, it would be petty indeed to "compare ourselves among ourselves," instead of looking at ourselves in the mirror of the Scripture narrative, and humbling ourselves before the examples of our fathers in the Church,—that glorious company of missionaries and evangelists who, in the first ages, published the Gospel over the known world, and subdued Cæsar's empire.

#### 25. TESTIMONY.

Humbled, ashamed, borne down by the thought that I am the successor of such heroes in this episcopate to which Christ has called me,—such are my convictions. I dare not boast. I dare not, in a boastful spirit, ask my countrymen to look at our claims to the Apostolic commission, while I do so little for Christ, and show so little of the

spirit of the Apostles. But still I can "magnify mine office," as in itself a testimony. I can bear it in full persuasion that Christ has not put it here for naught; in the profound and humble trust that in His own good time and way He will glorify His own institutions, and vindicate their importance.

Meantime, we may content ourselves in our daily work on this principle,—God has set us as watchmen and as witnesses. I cannot see any further. Enough for me,—He has stationed me here with a standard and a trumpet. The Great Captain of Salvation knows "what of the night," and He may soon enable me to answer, "The morning cometh," "The day breaketh." But, for the present, I am contented to stand upon my watch; to lift up the standard, and to blow the trumpet. It is something to be a witness; it is something to be a watchman.

## 26. REFLECTIONS.

Nor has God left us without tokens that, in spite of the infirm and feeble means with which the grand mission of our American Church has been prosecuted hitherto, there is a Divine Breath within her which has accomplished much through agencies so unequal to their task. This cannot be denied, that though the whole history of our revival and progress is limited by the past half century; though every influence and power in the land has been against us; though popular journalism, literature, and education have been worked by our adversaries; though the hordes of immigration have been overwhelmingly inimical to us; and though, worse than all, some of the most excellent and learned Christians in the land have felt it their duty to withstand us, vigorously and unrelentingly, yet our feeble testimony has already revolutionized the intelligent piety of the nation. Where is the Puritanism of the past? We

have educated the religious intellect of America in a silent, progressive line toward Scriptural Catholicity. The Prayer Book has a place in every enlightened household. Liturgical worship is no longer a bugbear. The Christian Year is dear to thousands of Nonconformists, and is deeply felt in our social life. The sacredness of marriage, the sinfulness of divorce, the Christian nurture of the family, and the Christianizing of education as the rule of sanctification, in contrast with the spasmodic system of revivals,—these are another part of our testimony which is prevailing among reflecting believers everywhere. I say nothing of our work in educating the popular taste in architecture, in music, in decorum and order; these are minor matters. But while we have instinctively shunned any political part, I may ask, in sincerity and truth, have we not done something for the nation in maintaining our unity throughout the land amid wars and commotions? and in preaching and contending everywhere that the surest guarantee for national unity must be unity in Christ? Yes, organic unity in Christ; what is any union worth without it? This is our testimony; this is the truth our country most needs to learn. And though I must go to my grave without seeing this glorious result, yet, if I may fulfil my episcopate in this spirit, I shall not have lived ignobly. My Master may not wholly reject His servant in the day of account. I have felt it right to speak only for myself; but such seems to me the position and relation of our Church toward our American brethren. We are witnesses. It is the simple fact that we are honored to bear a testimony before this great nation, and to stand up for grand Scriptural principles, which have no other representative. Must this honor continue to be exclusively ours? Will no voice be lifted up in response to our plea for the restored organic unity of “the One fold under the One Shepherd?” Will no one rise up to teach American Christians how to “love one another?”

## 27. SOCIAL ASPECTS.

For this is the whole of it: "Love is the fulfilling of the law;" and so long as we perpetuate divisions, which are classed among "the works of the devil," so long we are not "made perfect in love." Follow these divisions into any American village, or into any circle of Americans thrown together for purposes that should be of common interest, and see how bitter and discordant are the results of clashing sects; how much that needs to be done for Christ is undone as the consequence. No doubt human infirmity would excite strifes and envyings in the happiest circumstances. So it was in the Apostolic Church. But think of organizing these evils into law, giving them perpetuity, and filling Christian society with their terrible outgrowth of thorns and thistles. This was what St. Paul foresaw, and nipped in the germ, at Corinth. Whom will God send to weed His garden in America, and to regenerate society, on the base of a restored Catholicity? The bare inquiry comes to one like a breath from Paradise. To think of such a transformation is ennobling; to despair of it makes one faint. In every village of five hundred souls, one decent church, the pride of every villager, the common centre of the village life, and of its consolations amid sickness and death. In his modest parsonage, the man of God, recognized by all as their spiritual guide, and realizing the life of Legh Richmond at Turvey, or of Keble at Hursely, or of Fletcher at Madely. The village school made strong for Christ and for the nation, by the unanimity of the population; the villagers all walking to the house of God in company, at the sound of the church-going bell; rejoicing together at Easter and at Christmas, and inspired by common relations to works of Christian love in Christian concord. Enlarge the picture to the scale



of towns and cities, how strong the Christian body, how weak and powerless before its compact unity the scattered "armies of the aliens." Is it more than God's Spirit can effect? Is it more than Jesus Christ enjoins upon His followers? You say it cannot be realized. "Lord, increase our faith." Even allowing that it may be so, how ignoble to despair without an effort, how rich the reward, in one's own heart at least, when the whole life is warmed by the hope of such things; when one's piety is animated by the effort to ensue it; when, at all events, one is no party to the sacrilege of dividing Christ.

## 28. LAST WORDS.

It sometimes strikes me as not improbable that God, who finds His own opportunities in the exigencies of men, has plans and purposes respecting America of which we little dream. In new countries, and in these ages, we live in circumstances for which no General Council has ever legislated, and in which the Divine compassion may be fairly invoked to revive the work of unity by extraordinary developments of Providence. I love to think that the Master knows and loves, with an impartial love, all that are truly His. I love to reflect that He may even glorify Himself, by doing, through some good Samaritan, what faithless priests and Levites neglect to do. I love to leave all to His infinite wisdom and compassion: "Grace be with all those who love our Lord Jesus Christ in sincerity." That is the spirit of the Gospel and of the Catholic Church.

Meantime, that does not excuse me from doing my own duty, and bearing my own burden. I have tried, in these chapters, to bear my testimony to unpopular truths, and to place them before my countrymen and fellow-Christians. I have tried to speak "the truth in love." It may please God to give me no visible fruit of these labors. His holy

will be done ! But I shall turn on my dying pillow, or resign my spirit to my Master in His appointed time, whatever that may be, with something less of sorrow and disgust, as respects my unprofitable ministry, in view of the fact that He permitted me, at least, to speak out this testimony, and to leave all the rest to Him. I thank Him that He has not permitted me to go to my grave ignobly succumbing to the spirit of my century, neutralized by its specious but spurious charity, or overcome by its worldly compromises and faithless indifference. When men wonder at the hideous sectarianism of this age, as we now marvel at the delusive unity under which Western Europe was so long enslaved under the Popes, let it not be said that none pleaded for peace ; that none protested against the rending of the seamless raiment of the Crucified. It is something to have spoken, even if men will not hear. It may be useful in another generation to show that even in this there were those who consented not to the existing state of things, but cried against it as "out of the deep." In that day, though my name be forgotten, may this voice be heard ; and so long as Christian bishops are given to this land, may they never forget that it is their special office to "contend earnestly for the faith once delivered to the saints."

## A PRAYER FOR CATHOLICITY.

---

O GOD, the Father of our Lord Jesus Christ, of whom *the whole family in heaven and earth is named* :

Grant unto Thy faithful people, according to the riches of Thy glory,

That they may be strengthened with might, by Thy Spirit, in the inner man,

That Christ may dwell in their hearts by faith,

That they, being rooted and grounded in love, may be able to comprehend, *with all saints*, what is the breadth and length, and depth and height,

And may know the love of Christ, which passeth knowledge.

That they may be filled *with all the fulness of God*.

Now unto Him that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us,

Unto Him be glory, *in the Church*, by Christ Jesus. throughout all ages; world without end. Amen.

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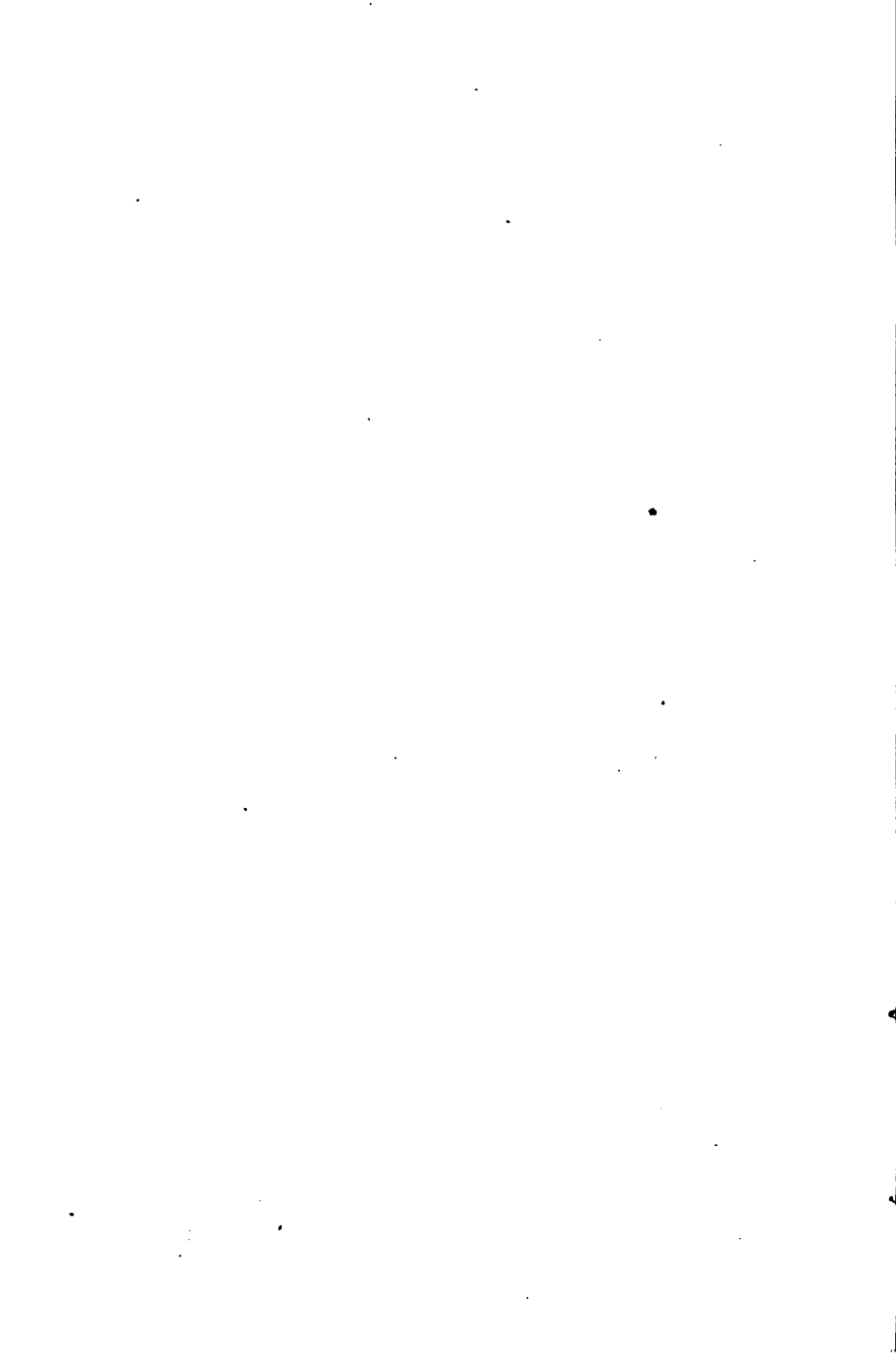
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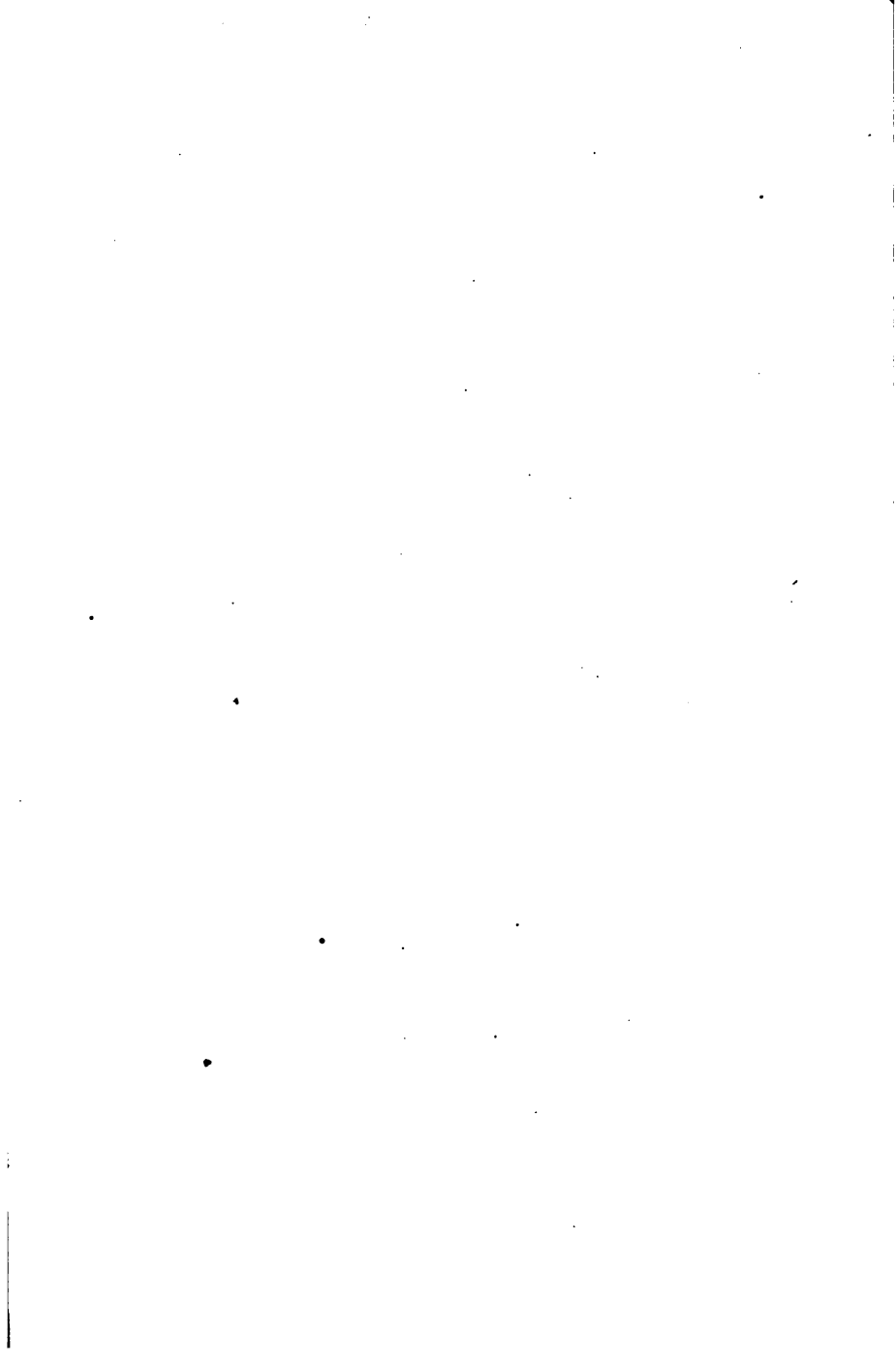
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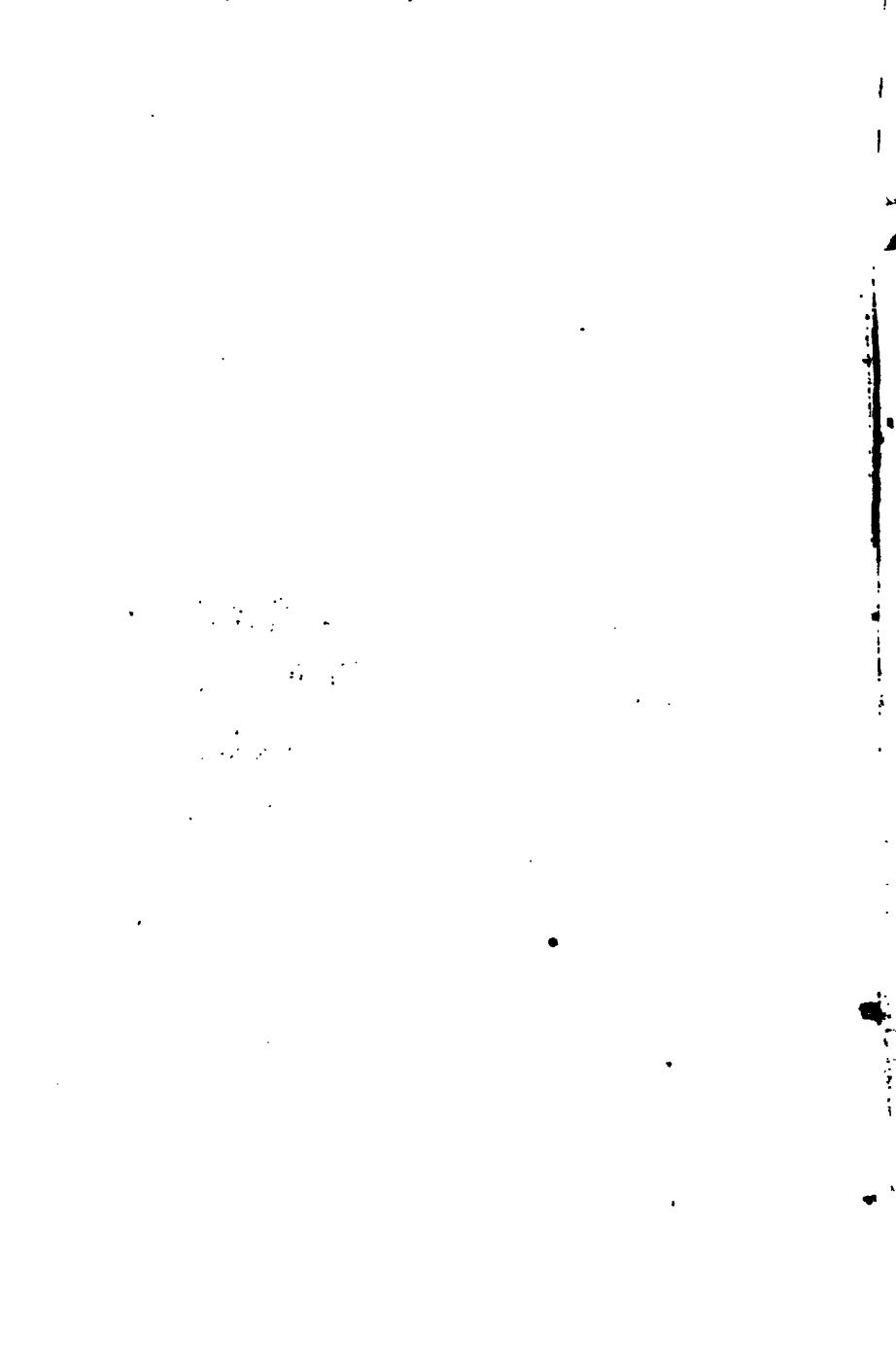
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